RAGGED SCHOOL UNION QUARTERLY RECORD.

JANUARY, 1884.

THE HOMES OF THE POOR.

It is well that a "Bitter Cry" should be made articulate, and from the thousand-throated press be blared out into unwilling ears. The work of the Ragged School Union for forty years amongst the scenes which it depicts has brought its teachers face to face with the demoralising conditions in which the poorest children are reared.

Its noble President has been speaking and writing and working for very many years on the subject of improved dwellings for the poor, and some considerable improvement was effected on behalf of the most migratory class by his Lodgings Act of 1851.

London is a huge mass to move, and its inertia and indifference have acted like an opiate, and so it has slumbered and slept despite his warning voice. Nevertheless a small yet active band, under his noble leadership, by continued insistence on this topic, have been creating a strong opinion, which from time to time has found a voice in parliament, on the platform, and through the daily and other journals; yet the result has been small. Like the wind on the wide sea, the breath of intelligence at first merely raised a ripple on the surface of opinion, but its continuous and untiring blast has so effectively struck the sluggish waters of society that its billows now threaten to smite the clouds in their fury.

Think of a home in cold weather, where food and fire and water are scantily supplied, consisting of only one small room in a dilapidated condition—into which the rain penetrates—the floor of which is rarely washed—the ceilings and water foul with

smoke or disgusting vermin—occupied by a family of seven persons of all ages, with an addition it may be of a grown-up lodger, man or woman. In such a room, amidst such terrible conditions, children are born—and die, their dead bodies sometimes remaining to putrefy for want of a mortuary or the means of burial. In such places, for want of means, the decent poor are compelled to herd with the abandoned, with persons professedly immoral and criminal. These double pests are dangerous to the health and the safety of society. Can such places present an image of home? Home, home, *sweet* home!

The grace of cleanliness and the virtue of chastity seem to be well-nigh impossible. A mission to the children of such homes, which this Union is, should therefore have the means of multiplying its agencies till every nook and cranny of such unsavoury places is penetrated with the Love and the Light of life.

Children are the heirs and the hope of the world. Those who care and work for the poorest of them are the cream of humanity —they have the mind of Christ. Of the children of many homes, the seed of pious parents, it may be said that from their very infancy they have been taught to love the Saviour.

But of the children of desperately wicked homes what can we say? They are not the children of the devil, but they are born in hell. To rescue such forlorn children from the grasp of the destroyer is the glorious vocation of a Ragged School teacher.

What a blessing it is that the children can be got at! The parents may slam the door against the Christian visitor, or return the tract unread, but the voice of the little one singing, "Jesus loves me, yes, I know" is not so easily silenced. Many a dead conscience has been quickened, many a stony heart has been softened and thrilled, with heavenly words from infant lips.

The seed of a new life given to the children in the Ragged School has been carried into Christless homes by baby hands.

It is therefore earnestly hoped that a statement of the past and present labours of the Ragged School Union, and an appeal founded upon it for some £20,000, which has been widely circulated, will meet with that response which its untiring labours in the cause of the poor, and especially that of poor and suffering children, justifies it in expecting.

CONVERSAZIONE OF RAGGED SCHOOL TEACHERS AND FRIENDS.

A PLEASANT gathering of teachers and friends connected with the Ragged School Union was held in Exeter Hall (lower) on Wednesday, November 7th. The hall for the occasion was fitted up *en gala*, and with carpeted floor, pictures on walls, and a profuse display of flowers, looked bright and cheerful. The exhibition of objects of interest afforded much pleasure; thus representing, as these objects did, many phases of the early days of the Ragged School movement, much instruction was imparted and information gained by their display. Besides the evergreens and statuary there were portraits of veteran workers (*see page* 5); pictures of buildings, new and old; letters, autographs, and drawings of early phases of Ragged Schools, Shoeblacks, &c. These were kindly lent by Mr. Gent, Mr. John MacGregor, and other school friends. After tea, coffee, and refreshments, a space was spent in happy conversation and fellowship. In the course of the evening, and at intervals between the addresses, a variety of choice music, vocal and instrumental, was rendered by M. and Madame Riechelmann, Miss Hepburn, Miss Clark, Mr. W. A. Bewes, and Mr. J. Chamberlain, most of whom devote their powers of song to cheer and elevate the poor children and their parents.

The following letter was read from the noble President, the Right Hon. the Earl of Shaftesbury, K.G., who had hoped to be present on the occasion to preside:—"I am not equal to half the demands made upon my time and strength. I am very sorry, and I should have rejoiced to preside over the meeting, but remember that I am only a man, and an old one, after all."

The Rev. Paxton Hood was also unable to attend, but wrote:—"I am very truly sorry I cannot be at your meeting on Wednesday evening. I am not sufficiently recovered from a very severe illness. I have been much affected by the 'Bitter Cry' from Outcast London, but I remember that you have been listening to the cry for nearly forty years; your practical sympathy and benevolence under God has rescued some hundreds of thousands who, but for your gracious intervention, would have been the victims of idleness and vice and crime. Your hand has rai ed them to industry and virtue, and guided many to the fold of the Saviour, and this is still your noble enterprise. What a claim you have, therefore, on the hearts, the hands, and the purses of the Christian public for support. But I very sincerely hope that you may have a hearty meeting, that your workers may all, so far from being weary, be encouraged to a continuance in well-doing. Please present my affectionate and reverential regards to the noble

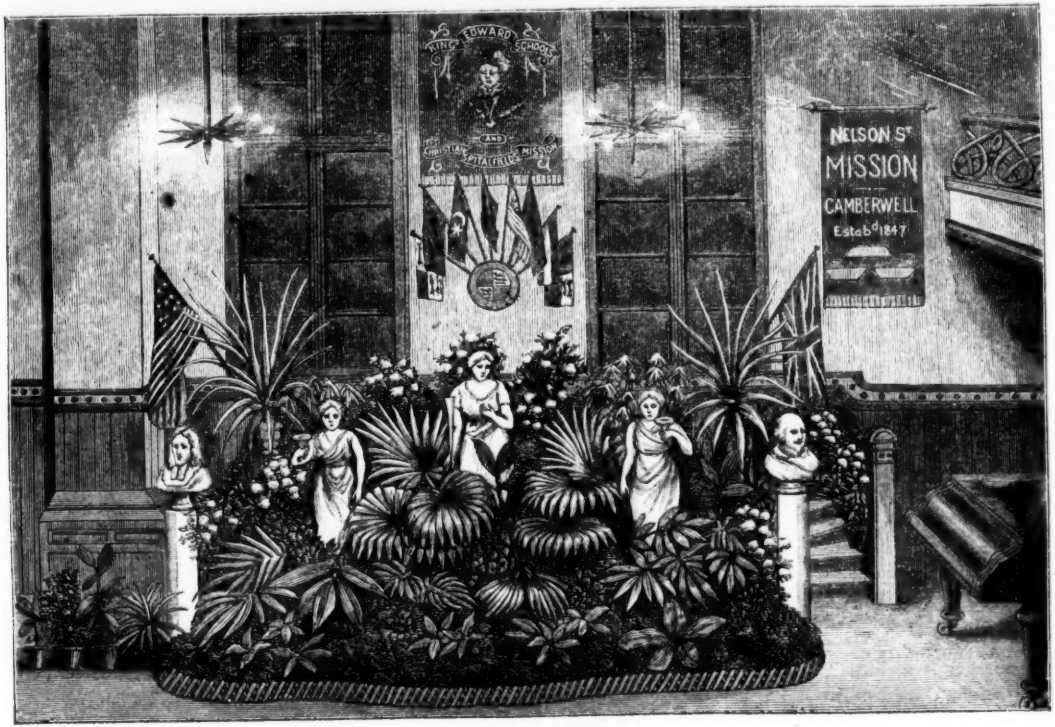
Earl, the illustrious Nestor of the glorious movement. God is blessing him. God bless you all."

Sir ROBERT CARDEN, M.P., presided, and after praise and prayer called upon

Mr. H. R. WILLIAMS, who said: It has been our custom for some years to hold conferences of the Ragged School teachers at the commencement of the winter's work; this year it has been thought well that instead of a series of conferences we should hold a central and social meeting of this kind.

You all know that much interest has been awakened by "The Bitter Cry of Outcast London." The details are deplorable, but it is not the first time we Ragged School workers have listened to these details. You all remember the speeches of Lord Shaftesbury, in which our noble and valued President gave heartrending details of the distress, ignorance, and misery that prevailed in the slums of London. If you refer to the speeches delivered by his lordship and others in 1849, and given in our Fifth Annual Report, you will see that a similar state of things existed and was made known forty years ago. My friend Mr. Gent could also tell you what fearful scenes he has witnessed in past years in such places, and occasioned, then as now, by the overcrowding in the courts, alleys, and rookeries in which the very poor are planted.

We have, then, long known and endeavoured to meet this state of things, and we have now a hundred and seventy Ragged Schools in active operation, and these are not mere schools in the educational sense, but each of them is a really effective and thorough mission, doing Christian work of the most practical kind. What we want, and what is most urgently wanted in view of the present state of matters, is about £20,000 to put our schools in a proper state financially, in order that there may in all of them be carried on evangelistic work of a thorough and organised sort. The lowest and worst people in London may be influenced to come and listen to the Gospel. These schools are not like the buildings erected by the London School Board; they are very humble buildings, they are situated in the midst of the people, and they are just the kind of place into which old and young are readily attracted. They are also centres of Christian influence and Christian teaching in the various districts. They are not restricted to teaching the A B C, many other and more important matters are taught. The School Board has relieved us of many of the details of elementary education, but we are still giving education to thousands of the most utterly destitute and neglected children. The great truths of the Gospel are taught, and are exercising a regenerating influence on their hearts and minds. Now what would London have been without the Ragged School Union?


KING EDWARD SCHOOLS
AND
CHRISTIAN PITALFIELDS MISSION
NELSON ST
MISSION
CAMBERWELL
Estabd 1847

It is bad enough now, but without the labours of the Ragged School it would have been infinitely worse. All who have had practical experience know perfectly well that things are enormously better than they were. Vice, poverty, ignorance, and crime are still great; but how much greater would they have been, how much more terrible would have been the state of London, but for the determined and self-denying labours of the Ragged School teachers? Yet in view of the present outcry it is right to remember that during the past thirty or forty years there have been men who have gone into the worst and vilest dens in Whitechapel, Spitalfields, Golden Lane, Hoxton, and the Mint, and have not been fainthearted in dealing with or telling of the state of matters.

We must not relax our efforts. Much good has been done, but much remains to be done. Let us go therefore forward. In the *Pall Mall Gazette* of yesterday Lord Shaftesbury states what has been done during the past forty years. If you look at the letter you will find that the terrible things described in the "Bitter Cry" existed forty years ago, and that then things were much worse. We have here to-night a very large number of men and women who are nobly and manfully doing what they can. Undisturbed by depressing influences, let us go forward with our good work, trying to improve it in its varied features, so that their influence may be more and more felt amongst the neglected and perishing. Secular education is not enough, let us therefore keep patiently at our work of sowing the Good Seed and seeking to win souls to Christ.

Rev. Dr. WILSON, formerly of Aberdeen, said: Mr. Moody used to tell of a great fire in Chicago. Near the top of a building could be seen a helpless woman. A young sailor bravely tried to climb up; he almost failed, when some one in the crowd shouted, "Cheer him on," and the crowd did cheer him. Stimulated by the shout, he made fresh efforts, reached the woman, and brought her down in safety. Now that is just what I want to do to-night. I want to cheer you on. I love you too much to discourage you. I know the work is hard and toilsome, and I want to cheer you on to fresh efforts. You may even be tempted to give up in despair, but spurn the temptation. Your work is a grand one, it is a successful one; you have saved many, you will save many more—do not become faint-hearted, but keep manfully on, and God will bless you.

Now, I am here as one who has laboured for fifty years in this field, and I say there is *no better response to the cry of outcast perishing London than the moral, spiritual, and beneficial labours of the Ragged School.* Fifty-three years have passed away since, with a brother, I went into one of the courts of the town in which I lived and gathered out a few neglected youths. One of these boys having

neither father nor mother, and almost as wild as a gorilla, was trained and educated. Twenty years from that time he stepped into one of the pulpits in Aberdeen and delivered one of the most eloquent sermons I ever heard. Twenty years before he was a Ragged School boy, but he had become, thanks to the Ragged School training, a godly, gifted, and eminent preacher. Out of the boys we rescued we had not more than half a dozen failures, and these failures were educational rather than moral. In Aberdeen we had the first Ragged School in Scotland, and Dr. Guthrie followed in Edinburgh. When in later years we reckoned up, we found that about 15,000 children had been recovered by our schools; and when one of the oldest workers determined to give a prize to every boy and girl trained in his school who could produce a good character from his or her master or mistress, he expected perhaps fifty or sixty, but had five hundred applications. So also Dr. Guthrie, after twenty years' Ragged School service in Edinburgh, determined to give a dinner to those who as boys had been blessed in his schools. He expected about fifty, and was surprised to find that 250 wanted to be present. One gentleman drove up in his own carriage, and stated that having heard of the meeting, he had come five hundred miles to attend. He had been a Ragged School boy, had gone to Australia, had prospered and returned home, having made his fortune.

Now, in London, the first Ragged School was established about 1798, in Kent Street, I believe. Others were established by Rowland Hill, Thomas Cranfield, and later on others took up the work and founded the Ragged School Union—Lord Shaftesbury, Judge Payne, Gent, Starey, Mason, Locke, and others. I would say, as an old worker, go on in your blessed work, London cannot do without it. These neglected children must have something more than an intellectual education; they want moral and spiritual training, and you only can give it them.

Rev. L. B. White, D.D., said: I am glad to be present to express my hearty sympathy with Ragged School teachers. It is only necessary to look back on the years that have passed since this work was started to understand what we owe to those who have given so much time and strength and labour to this work.

For instance, the paper supplied to us this evening shows one of the practical results of one year's work. There you see that in one year 692 scholars have gone from your schools to situations, and that means that 692 have been trained in good habits, and placed in positions which will enable them to become useful members of society, doing their duty in the sphere in which God has placed them. But I find that the operations of your work include much more than schools. Your operations embrace Penny Banks, Mothers' Meetings, Industrial

Classes, Bands of Hope, Parents' Meetings, Special Services, Libraries, Clothing Clubs, and provision for wholesome amusement and recreation. When all these agencies and influences are considered, one is greatly impressed by the great importance and healthy character and civilising tendency of the agencies brought to bear by your action on the lowest and most neglected classes.

I rejoice very specially in your work because I know that the very foundation of Ragged School work lies in moral training in the knowledge of God, and that through your labours hundreds—I believe thousands—have been brought to a knowledge of God. In these days there is a wonderful belief in the efficacy of education—and so far, good. But thousands of people who are wholly in favour of education have no sympathy with religious teaching. To such the Board Schools may seem sufficient, but all who are conversant with the actual facts of the case know full well that much more is really required. There must be the impartation of the knowledge by which alone moral principle can be implanted in the heart. And your work is to impart such knowledge. Hence appears the importance of the work done by the Ragged Sunday School teachers of London.

But, in the second place, we sympathise with it because of its great difficulty. We feel that Ragged School work is carried on under very special difficulties and in trying circumstances, which demand much self-denial and patience. Of course, we believe that things are not so bad as they used to be, but still it is no light matter to go into the filthy courts and enter the miserable homes at the personal risk of contagion and disease. We have heard much of late of these things, but you have long recognised this state of affairs, and forty years ago the founders of this Union described the terrible condition of the homes of the very poor. A great deal has been done since then, and the want is being met; but there is still a great deal to be done, and there always will be, for there always will be a residuum—the profligate, the intemperate, the thriftless, and the disorderly; and as long as this class exists the condition of their homes will be such as has been described.

We rejoice to think that the children whom you teach can go back to the unlovely homes and tell of Jesus, and of the grace and Gospel of our blessed Lord and Christ.

There is one thing more by reason of which we feel the warmest sympathy in your work, and that is on account of the spirit in which it is done—it is carried on in the spirit of love. You remember the old parable of the sun and the wind. The wind, the more it blew, only made the traveller draw his cloak more closely around him, but the warm rays of the sun soon made him throw it aside. So there is

a potentiality in your warm sympathy and love, and in such influence we rejoice. We also rejoice that your work is one of prayer, that it was originally founded in a spirit of prayer, and that in a like spirit it is carried on.

Dr. J. H. GLADSTONE, F.R.S., said: I feel to-night I am coming among old friends. Twenty-five years ago I taught in the Ragged School, in those days when the condition of London was worse than it is now, and when it was not fashionable to go into the districts where poverty abounds. I have never ceased to take an interest in Ragged Schools since that time. The Bitter Cry of Outcast London has been heard lately, but we know that it was heard forty years ago, and that the facts were recognised by the founders of this movement. That cry is still rising in our ears, and rising higher still into the ears of the Lord of Sabaoth, who would have us hear and answer it on behalf of the children.

During these thirty-nine years God has answered the cry, and has raised up helpers in many directions. He has taught us how to enter the homes of this class, and how to reach them. He is teaching the governing classes of the country how to act in the matter, and He is stirring Christian philanthropists and statesmen to see that this kind of thing is dangerous and wrong, and must exist no longer. Thus there are now not only the Ragged Schools and Industrial Classes, but also movements for better dwellings, and other things that Lord Shaftesbury and others were desirous of bringing to pass.

We may also claim that the Education Act of 1870 has a good influence in this direction. As Ragged School workers, we feel we have got cause to be thankful to God for the existence of the School Board.

It is our duty to bring religious truth and knowledge right home to the hearts and consciences of the children. We know very well, however excellent in its own way may be the teaching of the Scriptures in the Board Schools, that it cannot go beyond a certain limit. That is to say, however large a number of Board teachers are spiritually-minded men and women, of course many are not. While I would rejoice that the children are daily taught the letter of the Scriptures, still I feel that there is something wanted which official teachers cannot do. For one thing, entrusted as they are with very large responsibilities, they cannot find time to individualise their scholars and sympathise with them; they are too numerous for that. Neither can they deal personally with these poor boys and girls, telling them of what took place on "the green hill far away," and leading them to accept and appropriate the results of that atoning work for themselves. They cannot set before them in this individual way the

love of God and love to their fellows around them. This, then, is work specially for the Ragged School teachers.

But we must not stop there. There are many waifs and strays that are not caught by the more elaborate machinery of the School Board. It is not yet in our power to reach them, although every year I hope we are getting more capable of reaching lower. There is, and apparently will be, some residuum which the School Board officers and the Industrial School officers cannot get hold of—children with no parents, no guardians, no one to hold accountable for their attendance. Then there is the shifting population. One head-master told me his scholars changed about once in three months. Nearly all the children of the migratory class will not go into the Board Schools, and they can scarcely be compelled, for they have shifted their quarters before the machinery is in operation. You, however, have many such children, and we thank God for your work, wherever it is carried on.

Another point is, do try to maintain your influence over and keep hold of the children after they leave school, not only in the evenings after school hours, but also in later years after school age. After school they go home, and many of them have no proper home to go to; they play or lounge about in the streets. It is a great thing for you to open Juvenile Clubs, Reading Rooms, and other places where they can come and amuse themselves in the evening and be under good influence. A simple Boys' Shelter, where they may play harmless games, and read and otherwise recreate themselves, will do much to keep them from the evil around.

This much for the evenings after school; but I have specially in my mind the question, What becomes of them after school age? At thirteen or fourteen they feel themselves get big men and women, and it is a difficult thing to know what to do with them. No little wisdom is wanted to keep them and lead them aright. If you have established a good influence you may by wisdom and love still keep them under your influence. I hope you will be stirred to take more seriously such work. In one Ragged School I know of a very successful Cocoa Concert is held each Saturday evening.

Will you allow me to say one or two words of a very practical kind? Learn how to reach the hearts of the children. Practise sympathy in their troubles. Our work is to undo the evil and help on the good. There is generally far more good than we think of. I remember hearing of a mother who stood with her little daughter before a picture representing the scene where Christ was blessing little children. The mother as she looked said, "If we had been there I should have pushed you to Christ." "No, mother," said the child, "you would not, for I'd have run to Him." So it is with children, they are willing if we only teach them how. We are apt to try to make them like

grown-up persons, whereas our Saviour tells us that grown-up persons have to become as little children if they would enter the kingdom of God.

Then let us remember that many of these children in the dreariest and darkest place may be destined to become bright jewels. You have heard the story of some rock crystals sold at a small curiosity shop, and sold to another and another in ignorance of their value, yet one of them is now the great diamond in the crown of Italy. So there are many hidden gems—rock crystals as it were—in those dark and dirty homes which, taken possession of by the Holy Spirit, may become diamonds bright shining in the Redeemer's mediatorial crown. Then let us get as much spiritual force as we can into the work. The intellectual is needed, and becomes more and more necessary in these days. But above all, we want spiritual strength, and as much spiritual force as we can in the work. In meeting with these poor people, and with the children, you cannot expect to succeed without it. I am, you know, a scientific man; let me take a simple scientific illustration. Suppose we take a piece of common iron, and some nails, or anything else, and push them about with this common iron—what would be the effect? Nothing at all. But suppose round the common iron I put a wire connected with a battery, no matter how distant. What then? The nails will come to the iron. It has become magnetic and attracts. Break the connection with the distant battery and there is no more force, no more attraction. Make the connection again, and the force and attraction are resumed. So it is with us poor men and women—no attraction or power in us; but bind us to Heaven, let the spiritual force flow down in unbroken current, and there will circulate through us some strange force that will render us attractive and potent for good to others, and which, communicated, will make them attractive and attract them to us. Thus may you and I remember that all our strength and all our wisdom and all our attractiveness are from Him alone; and thank God the message we bring is most attractive of all. Christ Himself says, "I, if I be lifted up, will draw all men unto Me." Be it ours to lift Him up! And He has been lifted up, and His strange attractive force has drawn many from the depths of sin to His bleeding feet. God grant that you and I may more than ever uplift to eyes of dying men and perishing children the Christ of God!

After an interval Mr. J. G. Gent moved a vote of thanks to the Chairman, which Mr. W. J. Orsman seconded.

Sir Robert Carden acknowledged the vote in a few congratulatory sentences, and with the singing of the Doxology the proceedings terminated.

LIVERPOOL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN.

A CROWDED meeting of the inhabitants of Liverpool was held some time back in the Town Hall for the purpose of considering the desirability of forming a Society for the Prevention of Cruelty to Children.

SAMUEL SMITH, Esq., M.P., said:—Any stranger visiting England was usually struck, in the first instance, with the number of poor, miserable, neglected, half-starved, and ragged children he saw upon the streets of the great cities. There was a time when he had his doubts as to whether it is possible to effectually grapple with the great evil by means of even State action, or the action of charitable societies; but his eyes had been opened as to its possibility by Mr. F. Agnew, who had taken great pains regarding the present matter, and without whose labours this Society would never have been thought of, and who brought to his knowledge the fact that in Massachusetts, New York State, in Pennsylvania, and in other States, there were stringent laws to punish parents who neglected to provide proper food, clothing, education, and moral surroundings for their children. These laws give the State the power of removing children from their parents and putting them under the guardianship of charitable societies incorporated under the seal of the State. He was under the impression that there was no law in existence in this country which compelled a parent to provide an adequate amount of food, clothing, and lodging for his children. A drunken parent might spend half his wages in the public-house, and keep his children in a semi-starved, semi-naked state upon the remainder, without actually getting under the scope of the law. The first step to take to compel a parent to support his wife and children was for the wife and children to throw themselves upon the workhouse, and when they did that it was possible by a roundabout process to compel the husband to give more money for their support. But, notwithstanding this, as a matter of fact, there were hundreds of thousands of families in Great Britain in which the head of the house spent probably half his earnings in drink, and left his wife and children in a semi-starving and utterly miserable degraded condition. In this country we had such an overstrained regard for parental rights, and so looked upon wives and children as being the absolute property of the husband and father, and as his mere chattels, that we had been extremely slow to provide any kind of legal enactments to shelter those weak and helpless classes. He did not think that the Society contemplated possessing a permanent home for children. Some place of detention might be found necessary at first when children were removed from utterly degraded parents and guardians, but probably in

some cases emigration, under wise auspices, was the best way of dealing with the little sufferers. They wanted something more than mere measures prohibiting the employment of children after a certain hour. It would be very useful if they possessed something like a general municipal supervision over all street traders, so that the children might be placed in some degree under a kind of paternal government, have a certain uniform and badge and stand, and be under a sort of inspection so as to both civilise and protect them from the great danger to which they were exposed. He referred particularly to the risks to which young girls were exposed, and he thought it was a great blot on the country to permit swarms of girls to go out in the streets all day, and up to a late hour at night, without any supervision.

Report of One Month's Work of the Society for the Prevention of Cruelty to Children.

The committee of the Liverpool Society for the Prevention of Cruelty to Children have prepared a report of the work done during the past month. From a tabular statement it appears that of 86 children taken under the Society's protection 7 were motherless, 7 fatherless, 4 had unkind step-parents, 63 cases were the consequences of drink and its accompaniment poverty, in 3 cases the parents lived immorally, and 2 instances of hasty tempers are credited with the trouble. Of the 86 children, 19 were begging, 23 had been excessively beaten, 8 had slept out at nights, 15 were starving, 20 were begging at nights, and 1 was overloaded. In 43 cases offenders were cautioned and reported to the School Board, 7 were sent to homes and institutions, 4 were reported to the parish, while 43 were cautioned, and are still under visitation. The ages of the children range from 1 to 14, and the sources of information include the Central Relief Society, School Board, schoolmistresses, relieving officers, district visitors, neighbours, relatives, friends, and other private individuals.

In submitting to the public the first report of the work of the Society, the committee state that so far they have not found it necessary to resort to legal proceedings. In several cases the adoption of such a course seemed almost inevitable, but in the end firm and kindly remonstrances have prevailed. Though the offenders were in some instances of the lowest type of character, they have not manifested any brutality in feeling or action during their visits to the Shelter or when visited at their own homes. Most of the offenders have acknowledged that they were in the wrong, and all have promised not to offend again. Subsequent visits have proved that, as a rule, their promises have been kept, while in some instances visits

have been paid to the Shelter both by children who desired to express their gratefulness for the improvement in their condition and by parents who are trying to do better and are thankful for the advice which has been given them by the representatives of the Society. The committee's best anticipations as regards the value of the Shelter have been realised. When children are brought there the superintendent at once communicates with the parents, who are requested to call and explain the circumstances under which their children have been illused; and before such children are given up assurances have always hitherto been given that the wrong shall not be repeated. A child on its arrival is at once washed and put into clothes belonging to the Shelter. Where detention throughout the night is necessary, a bed is provided, and when the child goes back with its parents next morning its own clothes, cleaned as far as possible, are restored to it. The committee take this opportunity of thanking several ladies and gentlemen who have kindly sent contributions of clothing, bedding, medical comforts, and other necessaries. A ladies' committee watches over all the domestic arrangements of the Shelter, and several ladies have kindly undertaken to act as visitors and to follow up cases in the homes of the children.

WORK AMONG NEGLECTED GIRLS.

It is thought that some particulars of the work of the Stoke Newington Mission to Women and Girls will be interesting to our readers.

This mission originated nine years ago in a Night School for Girls above the age of thirteen; this is still held twice a week during the winter months, and up to the present time above 400 names have been entered on the books.

A Mothers' Meeting is held weekly, and also a Coal and Blanket Club. This club is self-supporting.

A Bible Woman spends her time in house-to-house visitation and in collecting for Bibles, and she also assists at the Mothers' Meeting and Night School.

Three Bible Women Nurses are at work, and they visit any persons—men, women, and children—who need their aid. Their district lies in Stoke Newington and a part of Shacklewell. The services of these nurses are much valued.

The Night School has now developed into a club for women and girls, where needlework, quiet games, reading lessons, &c., are carried on from 7 to 8 o'clock, when a Bible address is given, and the evening is closed with singing and prayer. In order to carry on this work effectually it is now necessary to obtain a house as a permanent centre,

where comfortable rooms for the use of the girls can be thrown open every evening.

The girls are of a class peculiarly exposed to temptation. They are chiefly employed during the day as laundresses, charwomen, step-cleaners, &c., and they have their evenings at their own disposal, a time when it is most important that they should be kept out of the streets. Since the school or club was reopened this winter, a case has come under the teacher's notice of a girl who has been turned out of her father's house because she would stay out late at night. Another girl has since left her home to join her, and the two are now living together, quite independently of their parents. Many of the girls have histories too sad to be given in full. Only those who know something of the class of which we speak can form any idea of the terrible cases of sin and suffering which constantly come before the workers.

If an institute such as is desired can be opened under the care of a resident matron, it is proposed to provide a few beds where a temporary shelter may be given in special cases until suitable homes or refuges can be found. It is also intended to have an invalid kitchen, which will greatly help the work of the nurses.

But funds are urgently needed. There is a deficit of about £50 on the School and Nurse Funds. A sum of £500 is required to start the institute and to carry it on for the first year; and, though some donations have been given or promised, a sum of £300 is still needed to be raised.

Will any of our readers who are enjoying day by day the comforts and luxuries with which God has blessed them help either by *money* or by *active service* those who are already engaged in the work?

This mission is strongly recommended by Messrs. Curtis and Kirk, of the Ragged School Union, who know from repeated visitation the necessities for such efforts, as well as the earnest-minded friends who are seeking by God's help to meet the wants and to grapple with the difficulties of the enterprise. Mr. G. Holland has great sympathy with this work. He commends it to God and to the sympathies of his many friends.

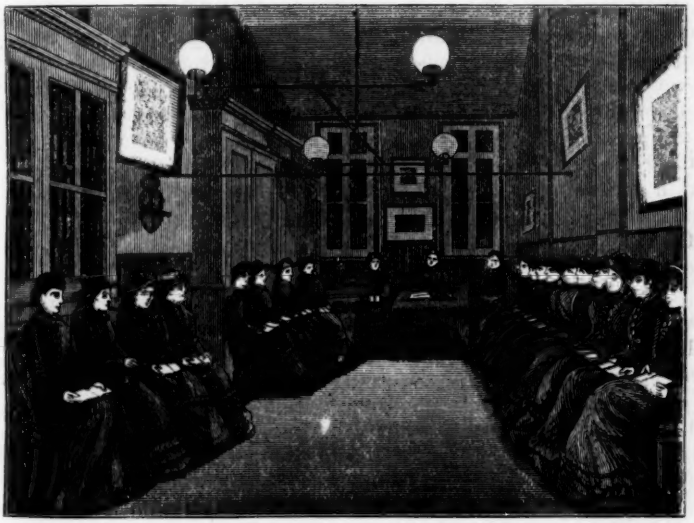
The treasurer, Mrs. Hutchinson, 15, Cavendish Square, will thankfully receive any subscriptions or donations, or they may be sent to the office of the Union. Any further information will gladly be supplied by the hon. secretary, Miss Forsaith, 3, Lordship Terrace, Church Street, Stoke Newington, or by the hon. superintendent, Miss E. Robarts, Stamford Hill.

N.B.—Those wishing to see more of the work will be welcomed at the meetings of the evening club, on Monday and Thursday evenings, at the Board Schools, High Street, Stoke Newington.

OUR SENIOR SCHOLARS.

A Successful Attempt to Solve the Problem.

It needs but little acquaintance with the Ragged School movement to know that every institution, like individuals, has its special characteristics, which make it differ from others. Sometimes the locality gives a speciality to the work. Some class of trade, it may be, imparts a feature to the people around, and this affects the school. Again, the size of the building has an important bearing upon the effort. More frequently still, it is the effect of some one man, who, by his devotion



and enthusiasm, impresses the institution with his individuality. Happy is the school in such a case. With a wise-hearted, sympathetic man at the head, winning others to his side by loving tact, able to act as general and to lead others to work in all directions, there is sure to be good work done for God and man. It is so with one of the oldest schools in London, the King Edward Ragged School, Spitalfields. If we were asked to note the prominent features of this excellent undertaking, we should say they were twofold—the persevering devotion of its excellent superintendent, Mr. Charles Montague, who for hard upon forty years, as boy and man, has remained firmly attached to the school, and the eminent success of the teachers in retaining the elder scholars into quite adult life.

It is this latter feature upon which we wish to say a few words explanatory of the illustrations of our artist. We will do it in the old-fashioned way of firstly, secondly, and thirdly, premising that the school is a perfect network of agencies for young and old, and that the special attention given to the senior scholars in no way impairs or lessens the work amongst the children or their parents.

Our first picture gives a faithful idea of the

RELIGIOUS

training, without which no character can be built up. Miss —— gathers around her Sunday by Sunday in the Bible Class a goodly number. From their appearance and intelligence it would never be supposed these young people—we had almost said young ladies!—had been brought up in homes of the poorest. But profiting by the advantages within their reach, and especially the kindness of teachers, they have gone forth into the world to find that truths of the Gospel instilled into the mind and heart, have been helpful in worldly affairs. The truth of those blessed words has been realised, that, having sought first the kingdom of God, other things have been given abundantly. Many of these young people have begun to teach others, and some are actively engaged in other departments of Christian work.

Recently the superintendent was introduced to a fellow-superintendent of a Ragged School in another part of London. "Oh, I am glad to meet you, for I am constantly hearing of you and your work. One of our best teachers was formerly one of your scholars. I wish we had twenty like her." It should be added that real teaching is aimed at; and if we would have our scholars rooted and grounded in the truth, and sound in the faith, this must ever be so. Mere "goody" talking will not do. All the helps possible are placed in the way of both teachers and scholars. Good books of reference on Scripture and other useful subjects are available, and turned to profitable account. The aim throughout is to get the scholar brought to Christ.

Whilst thus realising that godliness is profitable for the life that is to come, it is never forgotten that it is profitable also for the life that now is.

Industrial

We have in our second picture the girls at work in the Sewing Class. A step in advance has been made in this direction. Undoubtedly the first thing is to teach a girl to sew and to mend well. But shall it end here? Why should poor girls be debarred from some instruction in cutting out, in dressmaking, in trimming, and even in so-called fancy work?

After active duties in the day, a girl does not always feel disposed for "plain" sewing in the evening, and it seems a wise provision to give her something that she will regard as less irksome, and yet of a pleasing character.

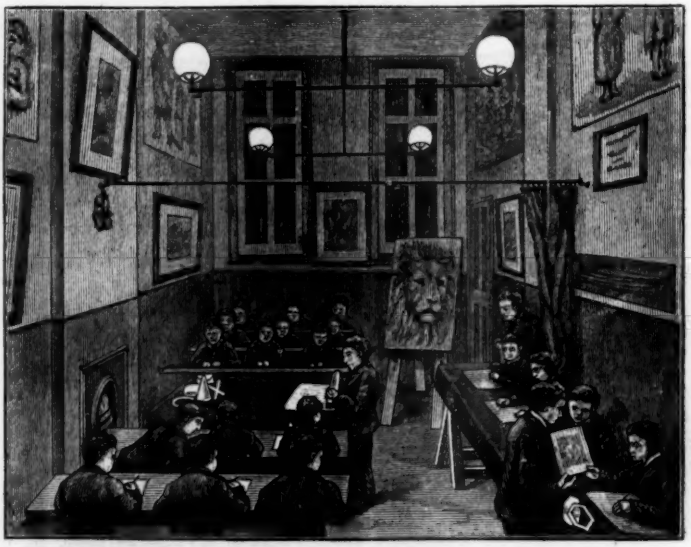
The work, both useful and ornamental, thus produced by the King Edward girls would astonish all who have not seen it displayed at those popular Annual Industrial Exhibitions which have attained a fame far beyond the bounds of Spitalfields. We have thus briefly dealt first with the efforts made to benefit the girls, because, as a rule, more attention is given to the lads.

These latter are not, as might be expected, allowed to lapse for want of a friendly hand and a really earnest effort to keep them. Systematic efforts are made to obtain for them situations, and many now are occupying useful and advanced positions in life through Mr. Montague's kind intervention on their behalf. Good Judge Payne used to describe in his inimitable way the request of a tiny child that he would knock at a street door for him. So, said the judge, should Ragged School teachers lift the knocker of some situation for their children, which is beyond their reach. This plan has been pursued, so that scores, nay hundreds are the better citizens to-day for it.

Coming to our third picture we get a sight of the youths in the Drawing Class, which is so conducted as to come under the heading of

Recreation.

Here again we find a trait of individuality. Mr. Montague, jun., who is a disciple of the pencil and brush, manages to infuse some of his own enthusiasm into the class. It is a source of great delight to the lads to attend the Drawing Class, and wonderful progress some of



them have made, producing pictures that astonish themselves, as much as others who know their antecedents.

There is also the Fife and Drum Band for the more demonstrative spirits, as well as other recreative and pleasure-giving appliances.

We have thus sought to give an account of the efforts in force to keep the young people, and to record the large measure of success which has been vouchsafed. Space will not admit of reference to the multifarious agencies in operation—not even to name them; but to all who may be interested a report will be gladly sent on application to Mr. Charles Montague, of 67, Turner Street, F.

RAGGED SCHOOLS IN THE PROVINCES.

LAST October an interesting narrative, recording the rise and progress of the Plymouth schools, was given by an able writer, and in order to sustain and increase the interest of our friends in Ragged School work generally, it is intended for some time to come to give an account of the work as prosecuted in the large towns of England. This quarter is commenced a series of notices on the Ragged Schools of Manchester and Salford, which will give particulars of the origin and progress of some of the various Sunday and Week Evening Ragged Schools comprising the Manchester and Salford Ragged School Union.

ST. ANN'S, DEANSGATE, MANCHESTER.

A few young men when engaged distributing tracts in the year 1854, in the streets of Deansgate, being impressed by the number of children in that locality who could not, from their ragged condition, attend Sunday School, and for whom no provision had been made for moral and religious instruction, resolved to open a Sunday Evening Ragged School. Accordingly, on September 10, 1854, they visited the streets, inviting the poor neglected ones into the school—a novel idea to the youngsters, who could not understand any one being thus interested in them. However, 130 were induced to attend, and then the question arose—What was to be done with them? they being entire strangers to order and discipline, so essential in this work; but singing was found from the commencement not only a most important, but also a most attractive portion of the service, which, combined with the kind influence of the teachers, produced a most marvellous effect on even the roughest and most unpromising. The teachers were encouraged to continue the work, and requested all present to bring their companions along with them. The teachers themselves visited the streets of the neighbourhood before the opening of school, inviting all of this class to attend. The children, who at first came reluctantly and with suspicion, were in time won over, and became strongly attached to their teachers and the school; but as they increased, the number of teachers was far too small for the number of children who presented themselves, as in the course of a few years the number of children seeking admission had increased to 1,100 and upwards; it was therefore found necessary to admit only a limited number. It was frequently found that the number admitted was far greater than the small staff of teachers could control, hence the cause of much disorder inside, added to the disturbance of those outside, who could not gain admission, the result being great uproar, windows smashed, gas extinguished, and a state of affairs difficult to describe, but never to be

forgotten by those who witnessed it. The recollection of the early days of our Ragged School work, with the difficulties that presented themselves, recalls the memories of many who at that time took an active part, but who have been summoned hence, and who have been called from devoted service to rest from their labours; but of these it may be truly said, "Their works do follow them." Their names will long be cherished in the memories of many who were once poor ragged children. Other changes have taken place; some of those who were the most unruly and disorderly attending the school have become most attentive. While many have passed away during the twenty-nine years, there are those who, by their daily life, prove the labour bestowed upon them has not been in vain. A number have become teachers and are now to be found worthy labourers in Ragged and Sunday Schools; others can truly be looked upon as brands plucked from the burning, whose lives are now a blessing, which would have been a curse had it not been for the instruction received in our Ragged Schools. One or two instances may be recorded as illustrating this. One Sunday evening a man of highly respectable appearance presented himself, saying he had for a considerable time expressed to his wife and family a desire to visit the school he had left some eighteen years before, as he was indebted to the instruction he received there for his present position. He, being a member of a Christian church, and a Sunday School teacher conducting an important class of young men, addressed the scholars, telling them of the time when he was one of the most disorderly in that school, and stated that it was through the kind forbearance of his teacher that he, who had known no kindness at home (having the misfortune to have a mother who was a slave to intemperance), was there led to listen to the Word taught, which had proved a blessing to himself and his family, for not only had he been led to abstain from drink, but he had been led to Jesus as his Saviour. Many eyes were filled with tears as he described his former suffering and his present happiness. He expressed his indebtedness to the instructions he received there, and affectionately pleaded with those present to come to that Jesus who had proved such a blessing to himself. On another occasion we were stopped by a man who, on making himself known, called to our mind an evening some twenty years since. His teacher, knowing that he, under most unfavourable home influences, was striving to lead a better life, visited his home, and when passing down a dark entry was alarmed by hearing something whiz close to his head, which proved to be a large stone thrown at the lad by his mother on his return from a day's work. He had asked for food and had been driven out, and the missile hurled after him. The poor lad was in despair as he ex-

claimed, "It's no use trying to work and do right, with mother carrying on drinking like this;" but he was induced to seek Divine help, and he did try; and notwithstanding that he had a mother who was a curse to the neighbourhood, causing the ruin of many, there he was—a steady, respectable, Christian young man! Space will not allow even a brief notice of the many who are respectable and respected, and who are engaged in works of usefulness, who, had it not been for the good seed sown in our Ragged School, would most probably have been among the most depraved, from the fact that they were surrounded by such evil examples and influences. Suffice it to say, that not only are there at the present time a number of active Christian workers in other spheres of usefulness, but we have had many who have joined us as teachers who were formerly scholars, and have at the present time some of our most earnest workers who were in years past scholars in the school. We must refrain from mentioning many visits to sick-rooms and deathbeds, which have abundantly proved that His word has not returned unto Him void. Let one suffice: In a garret, without a particle of furniture, lay a poor girl. Her father was in prison; her mother one of the most disreputable. On a heap of straw we found the wasted form of this poor girl, and as we bent over her and repeated those passages of Scripture that had been the lessons on previous Sunday evenings, her faint voice was distinctly heard joining in the evidently to her well-known words. Although there was no Bible in the house, she had under her head a small bag containing texts of Scripture received in the Ragged School. These she greatly prized, and many of the weary days of her illness had been brightened by reading them. Her knowledge of the Word surprised us, and what is more important, she had been led to trust in Jesus. Her joy and peace in looking forward to going home were great; and this is but one of many instances where we have witnessed the joy and peace and happiness of little sufferers through trusting that Jesus they have been taught to love in the Ragged School. The neighbourhood in which we labour has undergone a great change by the removal of so many of the dwellings of the poor; we therefore cannot expect to gather within the walls of our school from 1,000 to 1,200 on Sunday evenings, as was our custom in 1868 to 1872. Still there is a work, and a very important Christian work for us, with our 600 to 700 children who attend our Ragged School at the present time. We rejoice at the result of work done by the School Board, but the day is far distant when the voluntary, unsectarian religious instruction given on Sunday evenings will be no longer necessary, for so long as we have the children of the fatherless and the widows, and what is far more deplorable, the children of the drunken, the vicious, and the depraved,

will our work be required. The main object has been, and ever must be, to teach the glorious Gospel of our Lord and Saviour Jesus Christ; but while such is the most important, the lesser has not been overlooked, namely, the instruction given on week evenings—the Sewing Class, Penny Bank, Band of Hope, the supply of clogs to hundreds of bare feet during inclement weather, and innumerable articles of clothing to the needy the giving of dinners to the poor; and especially would we record the fact that each Christmas Day it has been the custom to give a good dinner of roast beef and plum pudding to each child in the district who would otherwise be without such a dinner. It is a painfully interesting sight to witness 500 or 600 partake of these dinners, a large portion of whom have no idea how to use a knife and fork; but those who do witness it are more than repaid any sacrifice they have made when they hear, "Oh, teacher, it is good," having given something in addition to a cup of water to these little ones. We consider a very important part of the work to be the visiting the homes of our children by their teachers, leaving a tract with a word of warning to some, of counsel to others, of sympathy and comfort where most needed. In conclusion, we would state that, in addition to a passage of Scripture taken by each child every Sunday evening to their homes, thousands of visits are paid by the teachers each year, as shown by the fact that 8,000 tracts have been distributed in a year. This is done in faith to Him who has said, "My word shall not return unto Me void."

MR. SPURGEON ON SABBATH AND RAGGED SCHOOLS.

At the Metropolitan Tabernacle on Monday evening, the 22nd October, the annual prayer meeting was held on behalf of Sabbath and Ragged Schools. There was a large attendance. Mr. Kirk, the Secretary of the Ragged School Union, made a brief statement, which showed that there were 170 distinct buildings in London connected with the Union, attended on Sunday evenings by 37,354 children. In connection with the day schools there were 420,000 under religious instruction; 386 children, during the year, had joined Christian churches. The following is the substance of Mr. Spurgeon's address, as announced, to Sunday and Ragged School teachers:—

Dear friends in Christ Jesus, you who are teachers in the Sunday School, and all of us, preachers and teachers, must more and more aim at the actual salvation of all children while they are children. It will not do for us to hope that our teaching may turn out to be useful during future life. I trust it may be so, but it seems to me

our aim should be that, ere they go into the world, ere they rack the hell of vice, they should be brought to the Saviour's feet. I am sure we have done but little good if this be not the distinct aim of every teacher with every child. Even in the infant classes, for we know of no limit as to age when the Spirit of God can work upon the child, and when the child is able to do wrong, it has, God helping it, the ability to do right, and we may begin to teach even the youngest the way of salvation. Do not be satisfied unless the children show repentance towards God, and faith in our Lord Jesus Christ. To teach them the mere historical part of the Word of God, and make them acquainted with the letter of Scripture, is not our object. Now that we have the School Boards, and education is becoming universal, we have less and less to do with the teaching of the outward letter, but we have more and more to do with the spirit thereof. There are Sunday Schools where there is very little taught—where the only object seems to be to make the children keep quiet. I call it a failure unless the children are converted. When your child goes out into the world and forgets everything you have done for him, it is something like the old gentleman who had lived to a green old age, and he said to his doctor in his will that, in consequence of his medical attendance on him, he had left, as a token of his gratitude, all that was contained in a certain great chest, and they would find the key under the mattress of his bed. His heirs read the will and they were horrified. They thought the larger portion of the old gentleman's possessions were probably inside the big box, and so the doctor would run away with most of the family inheritance. The doctor felt very pleased, and came down himself and got the key. Inside the box he found all the medicine he had ever sent that old gentleman from time to time. You smile, dear friends, but what use will it be if at the end, when all your work is done, your child should simply return to you all the lessons you have ever given him? He has never taken a dose of your physic. He has never imbibed a single truth into his soul. It will put you in an evil plight. You will be robbed of your reward. If your children be saved, then your heart may leap for joy. After speaking of some children who greatly cheered him by their constant attendance at the prayer meetings, Mr. Spurgeon continued: May I be permitted to add that I do not think your work is done, but only commenced, when our children give their hearts to Christ. Then we have to teach them. I would very earnestly urge teachers to teach all they believe to be the Gospel to the children. I do not belong to the undenominational party, and I do not feel any sympathy with them. I belong to those who hold something definite, and when I meet with

some one who holds something definite differing from what I hold, I say, "Teach all you believe to be true." When I meet with another who believes with me, I say, "Teach all you believe to be true." That colourless, indistinct amalgamation of nothing at all, which is current in some circles, is neither fit for the lambs nor for the dunghill, and I do not believe it will do for anybody. Work the doctrine into the child's heart, and the children will drink it in as quickly as older people. I could point you to some young members of this church, under twelve years of age, who could dispute about doctrines very definitely. They will be confirmed against the modern heresies, the doctrines of Rome, and infidelities that are coming up. There was a teacher who used to hear me preach, and he got drilled into him the doctrine of the final perseverance of the saints. But he went off attracted by some drums and cymbals, and so on. When he got into a certain inquiry room he found some people who said they had been converted five or six times. He said, "I know you have not been born again five or six times." Yes, they had. "Well," he said, "your Bible is different from mine. I have read in the Bible about being born again, but never about being born again and again and again and again." He said, "I will go back to our minister. I cannot stand this." The one truth held him. The nail was driven in, and he was fast to his seat. He could not get away. We want instructed youth, and we must have it. I do not know which way we are going, but I do know that if we have children well instructed, then we shall see a generation rising up of strong believers in the Lord Jesus Christ, and may God send it soon. Whatever your view may be, do not keep it back from the children. Bring them to Christ and then teach them all things, whatever Christ has commanded you. Another point is, retaining the young people that have been in our Sunday Schools. What about them? If you walk down the Causeway—I hope you do not frequently do it—of an evening, you will find that it has become almost perilous for females to walk our streets by reason of the bands of boys and roughs that disturb people as they go along with foul language and rough pushing. Most of these hobble-de-hoys, neither men nor boys, have been to the Sunday School. Is there no possibility of these young people being kept? You talk of the outcast classes, those who have fallen; but what about those who are falling? We have a great outcry about London in its worst condition. We ought to have a larger outcry, that prevention is better than cure. Would it not be possible for each Sunday School teacher to look after the young people after they have got out of his class and follow them up—love them as girls, and love them still as young women?

You sought their good as boys, can you not seek their good as young men? They won't come to hear people preach, they say. But I cannot make it out. They come to hear me well enough, and I have nothing to tell them but Jesus Christ and Him crucified. It seems to me if some preachers did not use such long sentences and Latin words, and did not talk so much about philosophy, but just preached Jesus Christ, the people would come in. I have nothing to sell but these well-known wares. There is nothing else in my shop, and my trade is always brisk. Why cannot they go in for the same business? Do not go in for these new goods which people do not want. The old Gospel will draw; we must keep to that. Meanwhile you teachers must try all in your power to lay hold on them while they are young. The great want of the present time is more teachers. No duty is more painful to me than reading out from this pulpit continually requests for teachers. These requests do not always come from our own schools but from schools connected with other churches. I feel great delight in trying to get teachers out of our community for these schools, but this pains me. Why don't the pastors to whom these schools belong find teachers in their own congregations? Ought there to be any difficulty about finding teachers for the young? But there is a difficulty. A very great one. A very growing one. What is it? Well, I fancy that some people think this old-fashioned way of teaching Christ to the children is not good for them. They want to do something grander and better. Now I really think you are not good enough for the work. That is my honest opinion. You great swells that cannot condescend to be Sunday School teachers are just the sort of people that would probably ruin the school if you came to it. When I was converted to God my first desire was to try to teach the children. I went to a school and gave addresses to the children, and the superintendent used to call upon me to give addresses every other Sunday and one in between. Some of the teachers thought it was not right. Then he put the boys in one room and the girls in another and had two addresses. He called upon me to address the boys one Sunday, and the girls another. So it was all the same. You young men who are about to preach, I should advise you to teach in the Sunday School for about twenty-five years. You say, "Twenty-five years? That is too long." It would not be too long for some of you, because you do that other job so badly. I would be glad if you would keep to the job you can do. Some folks are too refined to teach in the Ragged School. Well, I don't at all wonder at it. The fashion is, nowadays, to give our young ladies a weak solution of accomplishments and then they become too grand to do anything. It would be no dishonour to princes if they were to go

down to the Mint or St. Giles's to teach the poorest of the poor. It must be a very wicked pride that makes any one think he is too good for such a work as that. *If any part of the teaching of the young shall be permitted to suffer, let it not be the Ragged Schools, lest it be said that the greater the necessity the less the enthusiasm, and the more thorough the self-denial the less Christians are prepared for it.* Oh, have it not so, but resolve that inasmuch as this is the neediest part of the work, that which will involve the most self-denial, therefore you will be the first in it. I notice that teachers in Ragged Schools, as a rule, never complain of the dulness of human life. There are plenty of persons who suffer from ennui and weariness. They want to read such trash as three-volume novels in order to get something a little fresh. You get into a Ragged School class, and you will get something fresh very soon. You that want a little life, a little variety, you cannot find better positions than in the Ragged Schools. These ragged ones must be taught. *You must have seen the appeals made to us lately about fallen London.* No man among us has the slightest idea of the horrible kind of sin and misery in certain parts of London. It would drive some men absolutely out of their minds if they knew for themselves the wickedness and misery that there is. *London has to be reclaimed. This is one handle that we get hold of—the children, the little children, the ragged children, and teach them about Christ.* I have heard said that after Board Schools came into work there would not long be ragged children. There will be ragged children so long as you have the gin palaces. There will always be a stock large enough as long as you let vice walk the streets and drunkenness parade everywhere. *We shall want Ragged Schools, I am afraid, till Christ comes. We shall probably want them more than we have done. Do not neglect them. On the contrary, multiply them. Give your money if you cannot give your personal service, and if you give your personal service you will give your money.* I have driven many away from here. They tell me I seem to have stuck pins in their seats, and they cannot stay. I should like to drive some away to Ragged Schools to-night. Whether or not you get fed the children must be taught. We must save them, God helping us. If we are blessed to their salvation, there is a short cut to the mother's heart, and not a very long way to the father's heart. Who can tell but these children shall be the best missionaries that could possibly be found? I expect to see from the Ragged Schools some of the best men rising in the future to help the churches of Jesus Christ. When these poor waifs and strays are saved there is generally something special and singular about them. By the help of God's Spirit let us try to save them. If you would make this service of God into a re-creation for your spirits, how easy it would

be. A recreation? say you. Are you going to let us serve God and call it a recreation? Listen! I said re-creation. I believe that our Sabbath day ought to be spent in recreation—that is, in our being made anew—created anew and fashioned in the service of God. Make your Sabbath work, then, the recreation of your soul, and God bless you in it!

AN ADDRESS TO YOUNG WOMEN.

CHEQUER ALLEY, JULY 22, 1883.

"I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."—Romans xvi. 1, 2.

THIS passage occurs in the Epistle to the Romans; that is, in a letter which Paul, being then at Corinth, wrote to the infant Christian Church at Rome. I have deemed it a suitable text for our purpose to-night, and I hope you may agree with me at the close of our little service. Before coming to the more particular consideration of Phebe, and the lessons she may have for us, let us consider briefly the other points suggested by the two verses I have read. We ought, as far as possible, to read the Bible intelligently, asking ourselves the questions, who is the writer of the particular book we are reading, what were the circumstances under which he wrote, and the object aimed at by him in writing. If we read the Bible in this way it would yield to us infinitely more information and profit than if we just read it promiscuously, as it were, without such inquiries. Of course, any reading of the Bible is better than none, but the more intelligence we bring to bear on our study of the book, the greater the result. Now, in this case let us consider the following incidental points leading up to our main subject:—

1. The writer: Saul of Tarsus; the pupil of Gamaliel; the "injurious" persecutor; the humble penitent; the "chosen vessel;" the "chief of sinners"; the courageous martyr; the champion of the oppressed; the man who gave up all for Christ's sake and the Gospel's, and whose testimony to the Gospel of the grace of God was only second to Christ's. Was there ever a character in which such opposites met, in which so many heterogeneous elements were combined? Capable of climbing so high, yet so often found in the valley of humiliation; a homeless wanderer in the wilderness and in strange cities, and yet possessed of all things; "poor, yet making many rich"—a strange man with a strange history.

2. His locality when he wrote the letter. If you look at the end

of the chapter you will see that the writer was at Corinth, that important Greek city in which there was a Christian colony, to whom he addressed two letters contained in the New Testament, the First and Second Epistles to the Corinthians. Corinth was situate on a tableland in Achaia, and had a seaport on either side of it, one communicating with the Adriatic Sea on the west, called Lechæum, and the other called Cenchrea, communicating on the east side with the Ægean Sea. This was the chief port of Corinth. It was about eight miles from Corinth, and was to Corinth what Blackwall or Gravesend is to London. It was the shipping quarter. Have you ever noticed the difference between the shipping quarter of a town and its other localities? How different the character of the place—its shops, its inhabitants, its visitors. The latter are from all parts of the world—coloured men and white, speaking various languages, wearing strange costumes, and looking as if they had come from another planet. This was the character of Cenchrea, the seaport of Corinth, and Corinth was the place where Paul was living when he wrote the letter to the Romans.

3. But now it is time we said something about the letter itself, probably the most wonderful letter that ever was written. You probably know little about its contents. It is the Gospel of the old and experienced, not of the young. But it is first among the epistles for the importance of the themes it discusses, and for the eloquence of its arguments and its diction. The state of the heathen world; the redemption that was introduced by the advent of Jesus Christ; the grandeur of the relationship to the Redeemer; of every converted soul of man or woman, and the variety of delicate duties which arise out of this relationship and fall to be discharged in all the relations of life. (Read carefully at your leisure the twelfth chapter.) Commenced originally to introduce Phebe, a humble woman, a servant of the church at Cenchrea, to the Christian brethren at Rome, the epistle incidentally treats of all the great subjects I have named and others also.

4. In the next place, a word or two about the people to whom the letter was written—the Christian converts at Rome, then the world's capital. They were probably Jews who, having come for purposes of trade, or who had been driven from their native land by persecution, were now resident in Rome. By whom they had been formed into a Christian Church is not known. Paul had not yet been there, and yet it is evident that he knew many of the members personally, and when Phebe was going to Rome he seems to have determined to give her a letter of introduction. How wise! how kind! Only a woman—yes, but she is a servant of the church: a consecrated woman as much, in

her way and work, as Paul in his, and therefore she is to be "commended," and "received," and "helped." All honour to the men who help women! The manliest men are the men who help her most, who see the fine influence she possesses, and who believe that, in putting her in her right position, society is the happier and the holier. Young men, let me say to you, you will never know what it is to be men until you have learned to respect and protect woman—to see in her the holiest shrine of Deity, in which God's workmanship is to be recognised and revered.

5. Look next at the grounds of the commendation. They were three:—

(*a*) She was a servant of the church. There are special conditions of society in which only women can reach women. It was so in Greek and Roman society two thousand years ago. It is so now in India, where our zenana missions are carried on by women, and could not be otherwise worked. And although in our modern English society she is not so much, or, at any rate, so officially recognised, she is largely used, and probably might be much more used with advantage. Who are our steadiest, most reliable, most successful Sunday-school teachers? I answer, *Women*. Who can unlock the heart of childhood, and unravel for it the threads of its opening mystery? I answer again, *Women*. And when human nature has fallen in either sex from purity and innocence, who is it that can restore the soul, and bind up the broken heart, and recall hope? Once more I answer, *Women*, female servants of the Church, consecrated women, whose natural gentleness having been drenched in heavenly dew, can penetrate where coarser influences fail.

(*b*) The second ground for commendation in Phebe's case was this: "She hath been a succourer of many." There is a portrait! Phebe's relation to her fellow men and women was that she "succoured" them—not that she hindered them, or tempted them, but helped them; that she had an eye to detect human trouble in its manifold forms, and a pliable, sympathetic heart to help and succour it. Have we not all known such women? Temples of the Holy Ghost; living epistles, known and read of all men; through whose eyes Christ looks on us, by whose lips Christ speaks to us, and whose presence makes us feel that Christ is not far off.

(*c*) There was a third ground. She had been *a succourer of Paul also*. She had cheered that lonely life. How often had he been lonely at Cenchrea, waiting for favouring winds, or for a ship to take him hither or thither, to preach the Gospel, or to carry him to cities where "bonds and afflictions" awaited him. Without wife or child to comfort him, this admirable woman showed him hospitality, made

her house a home for him. Of course, in entertaining Paul she entertained an angel unawares, she gave shelter to one of the kingliest of men. For though an apostle, he was subject to depression, and in hours of loneliness and depression she succoured him; and now, two thousand years after her ministry, her work is spoken of. She is as immortal as the Bible, and her name and character are known and beloved wherever Paul is preached. Little thought Phebe on those wintry nights, when the wind was howling in the harbour, and the Apostle of the Gentiles was sitting at her fireside, recounting the adventures of an eventful life, that she was to be handed down to the ages. And yet, so immortal is goodness, so vital and deathless are kindly actions and dispositions.

Now such was the story of the deaconess of the church at Cenchrea. We do not know what her business was at Rome, nor how she fared on her journey thither. We only know her character from the estimate Paul formed of it, and the picture he has left us of her, drawn in a few words. What are the lessons to be learned from it?

1. The obligation of woman to Christianity. It put her in her right place; it gave her fitting occupation; it invested her life with interest.

2. Learn the immortality of goodness — not fussy, ostentatious goodness, but gentle, modest, dewy, potent goodness, which is felt rather than seen, which enriches others' lives by sacrifices in our own.

3. Learn that life is full of opportunity. The last thing Phebe thought of was of entertaining the Apostle of the Gentiles. She went in for benevolence generally, and this case came to her net—a pleasure not sought for, but found, and enjoyed because legitimately earned. Occupying a lowly seat, it had been said to her by the Master of Assemblies, "Come up higher." And there she sits on a pinnacle of glory, floating down the ages, the benefactor of Paul, not because she was beautiful, or rich, or great, but because she was good, "a succourer of many, and of me also."

REMEMBER NAKED CHILDREN.

Scanty clothing exposes them to the severe cold and induces much suffering. Who can turn a deaf ear to their cry? It has been the pleasant practice of kind friends for many years to think of the poor children belonging to the many Ragged Schools connected with the Union. Cast-off clothes, new garments or materials to make them, boots and shoes for naked feet or money to buy them, have been freely sent, and in some cases money for dinners or teas, as thank-offerings for mercies

vouchsafed, has been sent to the office of the Ragged School Union. Such winter contributions are distributed amongst a number of schools who but for this Society would be entirely overlooked.

REAPING.

"And he that reapeth receiveth wages and gathereth fruit unto life eternal."

Tobago Street Mission.

The secretary relates that a member of their Juvenile Christian Band has been instrumental in winning his father from drink and in bringing him into the mission, and his example, in connection with the personal entreaty of some friend of the mission, has led his brother to Christ.

A young girl of eleven years of age has been brought to the Saviour; and, after a painful crisis, an elder sister also, who proved the reality of her change by working for the Lord in connection with the mission for nine months, until she left for service, taking with her a young person who had been blessed by her prayers and persuasions.

Snow's Fields.

Mr. J. W. Pearce, the superintendent of the Metropolitan Tabernacle Sunday Schools, and who was for many years the superintendent of the Snow's Fields Ragged School, sends a letter from a former scholar who is walking consistently as a Christian youth. The letter, dated August 20, 1883, is as follows:—

"Dear Sir,—I am very glad to hear that you are coming down on Sunday to give the address. I am very pleased to tell you that I am trusting in Jesus. It is only a few years ago when I used to buy halfpennyworths of winkles to aim at your hat, but now I thank God for the miracle which He has done; that is to save my soul from hell. I shall be very pleased to see you, and so will all the old scholars. Please excuse bad writing. "I remain, yours truly, T. C."

Old Pye Street.

Mrs. Harrison, of Old Pye Street, Westminster, has many letters from old scholars. We select two. The first is from a truly Christian girl of twenty, with an admirable character as cook (with kitchenmaid under her):—

"Dear Madam,—I write to thank you for your kind letter, and am glad to tell you that I shall be able to come to the annual meeting on the 13th. Dear Madam, I cannot feel grateful enough to the Earl of Shaftes-

bury and yourself for the kind interest you have taken in me, also for the nice neat dress you have given me please accept my humble thanks. God has indeed been kind to me in raising me up so many Christian friends, and might I ask dear madam that your prayers would be joined with mine in asking God that it may please Him to make me a blessing to my fellow-servants, and make me a bright, useful, happy Christian in that station of life to which He has called me, shining very very brightly for Him. I must now conclude, dear madam, hoping you are quite well. "I remain, yours respectfully, E. W."

The second letter selected is from an old scholar (who was smitten with the emigration fever some fifteen years ago):—

"Mrs. J. B. H.—Dear Friend,—I was both surprised and pleased to receive a letter from you; for, though I have often thought of you, I supposed I had passed out of your memory. Your letter brought back old memories, and my mind went over the years past to the old days, when I used to go to the 'One Tun' School; and, as I think, I am constrained to say, 'What has God wrought?' Truly I have been led in a way that I knew not, and I say with one of old, 'Goodness and mercy hath followed me all the days of my life.' When I looked at the heading of your letter, I had to smile, for you call me '*Young* Friend.' Why, do you know I am in my thirty-fifth year? and yet it seemed but yesterday that the events happened that changed the whole course of my life, and that you were the Miss Cooper I used to look up to with a feeling that was near to reverence. But many changes have taken place since then; affliction has crossed your path and mine—you have lost a beloved companion—and what a loss it must have been to you!—and I have lost a dear father, one brother, and two sisters, and the Voice comes to me, 'Be ye also ready.' I must tell you something about myself. When I came to this country, without friends, and with very little money, a stranger in a strange land, the Lord raised up friends for me, who were very kind. I learned my trade, became acquainted with a young lady, who is now my wife, through whose instrumentality I was led to Christ. 'I came to Jesus as I was, weary, and worn, and sad; I found in Him a resting-place, and He has made me glad.' I settled in C——, and we have been very happy. God has been very good to us, and I have been trying to work for Him. I joined the Methodist Church, and I have been in the Sunday School ever since, and for five years have been superintendent of the School. We have a good school—numbers 280. I like the work very much. I thank you very much for your kind present, I think it very kind of you and that noble man, the Earl of

Shaftesbury, to think of us, after so many years. I shall remember you in my prayers, and ask you to pray for me.

"I remain, your *young* friend, C. E."

"Our Room," Clapham.

A lad, who some time ago was a constant attendant at the meetings of the above institution, paid a visit to the Night School in October last in order to see and speak with his old friends. About four years previously he had joined the Royal Marines, and served his Queen and country on board the Penelope when that vessel was ordered to the scene of war in Egypt. The readers of this magazine need scarcely be told of the reception he met with from those who had previously been his teachers in "Our Room," who were proud to note his gallant bearing and the brave show he made in her Majesty's uniform. But still more gratified were they when he recounted that in leisure moments on board, when duty for the day was at an end, and the gay song passed from one to the other, the song mostly in request was one from him—a song written and composed by a friend of the above institution, and learnt by him when a scholar in the school. One of the crew who had a good ear for music, and who further possessed a banjo, would accompany our friend, and the performance usually "brought down the house." The friends at "Our Room" (who are great believers in singing) are not without hope that the hymns and school pieces they teach the boys and girls will remain in their memories, and as the above little fact shows, will in after life bear fruit to the praise of Him to whom all praise is due.

Plymouth.

Thomas Heath, of Plymouth, who has been in Ragged School work for a quarter of a century, and is now a superintendent, could a tale unfold if these pages were ample enough to contain it. Suffice it to say that three young men are now with him as teachers who were formerly ragged scholars, and one female teacher also. In his daily walks he is repeatedly encountering some who have been blessed by his labours. Recently he met with an old scholar who had married a scripture reader, and who proved to be to him in all respects a worthy helpmate. He states that when weak in health or low-spirited a visit to the school is like a tonic. He then lifts up his heart to God and goes on his way rejoicing.

In Memoriam.

MR. CHARLES HORACE ROBINSON.
REV. ROBERT ATHERTON.

MR. C. H. ROBINSON.

In meditating on our lamented friend our mind is carried back to the early days of Ragged School work, when those who volunteered in it went forth amidst much discouragement. The simple giving of tracts on Sunday afternoons to some young men and boys idling about the streets of Notting Hill led the object of this sketch to begin a work which afterwards greatly developed.

Mr. Robinson ascertained that these boys had no religious instruction, but were one and all willing to be taught if a place was opened for them. A room was engaged, and the boys, true to their word, put in an appearance, and single-handed he went forth to fight the battle. The difficulty of finding a place was great, as those who have had to do with this work in earlier years can testify, for it was not only the rough and noisy lot that had to be dealt with, but badly lighted and badly ventilated rooms. Mr. Robinson had at first to take the necessary supply of candles in his pocket for the evening. There was also the liability to be turned out any Sunday, for such tenants were not deemed the most desirable by the landlords, and frequently the neighbours complained so of the noise that fresh quarters had to be suddenly sought for. In spite of these uncomfortable surroundings Mr. Robinson remained faithful to his post, being joined occasionally by others, but for some time there was no regular staff of teachers. Many and varied were the changes the work went through. It was in the early days that Mrs. Bayley, authoress of "Ragged Homes and How to Mend Them," originated the Mothers' Meeting, a work in which Mrs. Robinson joined her. Rooms being needed to carry on this and other agencies, a committee was formed, and it was determined to build, the principal burden of collecting funds falling upon Captain and Mrs. Bayley and Mr. and Mrs. Robinson. The first meeting for building purposes was held, by the kindness of the late Lady Valiant, at her house, in 1855, but the building was not completed till 1858, when it was formally opened in June of that year by the Right Hon. Lord Shaftesbury.

Mr. Robinson, after one or two attempts, finding his health, at the close of a busy day in town, would not allow him to assist in the Week-evening School, devoted himself to the Sunday-evening work. The spiritual welfare of the lads was most dear to his heart. Nor was it only the hour or so given on that day, there was hardly an evening in the winter months when his house was not beset by the boys or master, and he was called to listen to some grievance or disturbance, or settle some fancied wrong; and this was not lessened when, later on, a Shoeblack Brigade was started, and he was asked to take the management of it. It was no little satisfaction to him, as years rolled on, and the boy was growing into the man, and out of knowledge of the teacher, to be greeted from time to time in the city and elsewhere by a "Halloa! Mr. Robinson, don't you know me?" and learn that the one now standing before him, transformed into a respectable, well-clad youth, was the once poor, ragged, homeless, barefooted boy, befriended in years gone by.

Though money was always freely given, there arose fresh needs, and as the burden of raising this (after Captain Bayley withdrew from the work and neighbourhood) fell principally upon Mr. Robinson, as secretary, the late Vicar of St. John's, the Rev. J. P. Gell, very kindly offered his pulpit once a year for two sermons if Mr. Robinson would find the preachers. This was not an easy task, and cost many a weary mile of walking. The appeals of such men as Canon Duckworth, the Hon. and Rev. Carr Glyn, and Rev. W. Benham were liberally responded to.

Thus time rolled on, and very many were the changes in superintendents and teachers, but Mr. Robinson never swerved from his post, rarely excusing himself all those twenty-five years, except in illness, or during his absence in summer from town, until a great sorrow fell upon him three years ago in the almost sudden removal of his dear wife, who, having been for some time in a weak state of health, ventured one Monday to the Ragged School in order to attend her beloved work, the Mothers' Meeting. Whilst returning from there she was seized with sudden illness on her way home, June 14, 1880, and in a few hours passed away.

Already enfeebled in health, this blow was too much for him, and Mr. Robinson never had courage to enter the building again. Thus ended virtually his connection with the school, though he still carried on outside work for some time longer, and showed an interest to the last in it.

The faith which animated his life-work was his only confidence during his many weeks of suffering, and he frequently said, "I am willing to live or die as God sees best," for, though longing to go, he

desired that God's will should be done. Within an hour of his death the last words heard were, "Cannot talk," and then slowly and distinctly he added, "Going . . . to . . . heaven."

He was laid to rest in West Brompton Cemetery, on July 31, 1883. Those whom he had worked for and prayed for in his life paid their last tribute of respect to him by attending his funeral of their own free will. All sang one of his favourite hymns, "Safe in the arms of Jesus," at the conclusion of the service.

REV. ROBERT ATHERTON.

On the 20th November this dear friend to poor children departed this life. His health had been breaking for some years. He was some months since struck with paralysis. He was taken to Brighton in hopes that he might recover, but it was the Lord's will that he should quit the sphere whose duties he could no longer fulfil, so He called him to his reward. As an East-end clergyman Mr. Atherton took great interest in the Children's Hospital in the east of London, but his Ragged School in a railway arch, in the poorest part of Ratcliff, ever claimed a warm place in his affections. Change from town to country, or from parish to parish, made no change in his regard for the ragged children. His memory will long be fragrant in the hearts of hundreds whose lives have been made better and brighter by the school he for so many years sustained. By the kind intervention of the Rev. Mr. Arbuthnot, the present Vicar of St. James's, Ratcliff, the school will be retained, and efforts are being made by the Rev. Mr. Hayes to continue the Day Ragged School as a fitting memorial to Mr. Atherton.

Notices of Books.

Pity for the Perishing: the Power of the Bible in London. By G. Holden Pike. With an Introduction by the Right Honourable the Earl Cairns. (London: James Clarke and Co., 13, Fleet Street.) Price 3s. 6d.

We are naturally glad to welcome this book, because it has been written for the express purpose of advocating the cause of the Ragged School Union in days when the notion has become current that its work has been superseded by the action of School Boards. The author, Mr. G. Holden Pike, is pretty widely known as a writer upon philanthropic subjects; but the cordial commendation of the work in the Introduction by Earl Cairns

will probably have the effect of securing the attention of a wider audience than would otherwise have been attracted.

Beginning with a description of London as it was about half a century ago, at the opening of the Ragged School crusade, the second chapter, "Lord Shaftesbury as a Pioneer," describes the life missions of that nobleman, who in his younger days explored the low parts of London on his own account and otherwise promoted the establishment of Ragged Schools. Chapter III. deals with the remarkable work of Mr. W. J. Orsman in Golden Lane and Hoxton; and this is followed by a description of the no less striking achievements of Mr. George Holland in Whitechapel. Chapter V., in seven sections, is a comprehensive account of the operations of Dr. Barnardo in East London. Chapter VI. deals with one of the oldest established schools in London, Nelson Street, Camberwell, of which Mr. J. Kirk, Secretary of the Ragged School Union, is secretary. Then comes George Hatton in St. Giles's—a work which is now largely concerned with the reclamation of discharged prisoners. Chapter VIII., "The Pioneers in Kent Street," has to do with that classic but still squalid neighbourhood, which was of old associated with the Canterbury Pilgrims, who necessarily passed along that thoroughfare on their way to Canterbury. Chapters IX. and X. give descriptions of what has been done by Mr. Charles Montague in Spitalfields, and Mrs. J. Barker Harrison at "The One Tun," Westminster. The book closes with a notice of the late Joseph Payne; and the condensed summary of that veteran's speeches will afford not a little amusement to many readers who may not be acquainted with the wit and humour which were characteristic of the speaker.

Such are the contents of a book which we trust that our readers will themselves peruse, and then aid to circulate among others who may not be well acquainted with the character of the work which we have in hand. Referring to the chapters we have specified, Earl Cairns remarks, in his genial Introduction, that readers will find in those narratives abundant proof that even with the depraved, the vicious, the filthy, the ignorant, the semi-barbarous among our metropolitan population, there is one motive power that can change the heart, that can elevate the tastes and habits, that can reform the man; and that motive power is the great message of God's love and mercy to sinful and suffering humanity. This is a power which cannot be wielded by statesmen and legislatures, but these pages show that, under God's blessing, it has been and can be wielded with marvellous success by very humble men and women. It is well that what they have been permitted to achieve in God's service should be set prominently before the public, as an encouragement to those who have time and strength to join in, or money to help forward such

undertakings, and it is with this view that we heartily recommend this volume.

We need only add that by remittance of the publication price the work can be sent post free from the office of the Ragged School Union, Exeter Hall, London.

Anecdotes of Luther and the Reformation. By G. Holden Pike. (Messrs. Hodder and Stoughton, 27, Paternoster Row.) Price 3s. 6d.

Mr. Pike is a thoughtful and laborious writer who is ever ready with his pen to help in Ragged School and other Christian work. When anything is stirring he comes to the front with an article or a volume to cheer the labourers in their noble enterprise. Luther to him is a hero whose fame the ages have made increasingly illustrious. In this volume many eminent writers are laid under contribution, and when necessary the links are supplied which bind them together. The book is rich in selected passages which give a vivid account of the great reformer and of the Reformation period, to which not only Luther but other eminent men contributed. This great movement was not limited to Germany, but made itself felt all over Europe. A book containing information on men and events which constitute an epoch in history should be in all home and school libraries.

Jacob Abbott's Stories. (Messrs. Hodder and Stoughton, Paternoster Row.) 4 vols. Price 1s. 6d.

These charming tales are as full of wisdom as an egg is full of meat. is philosophy teaching by examples—not crabbed and harsh, but soft and sweet as is Apollo's lute. Who could expect anything different from the author of "The Young Christian" and "The Corner Stone"?

The Present Truth. By C. H. Spurgeon. (Passmore and Alabaster, Paternoster Buildings.)

These discourses are a sequel to "Types and Emblems," and "Trumpet Calls to Christian Energy," and are quite distinct from those in the "Metropolitan Tabernacle Pulpit." Sermons are, as a rule, heavy reading, but these are so charming in their style, so luminous with illustration, so alive with pregnant passages, they exercise such a fascination over the mind of the thoughtful Christian reader, that the laying down of the volume is a difficult task.

MESSRS. CASSELL'S PUBLICATIONS.

Three Wee Ulster Lassies: Saxon, Scot, and Kelt.

This is a religious story of a Protestant cast, and well told. Im-

portant bits of information touching the causes that brought England, Scotland, and Ireland together, and the peculiar characteristics of each people are incidentally given. The scenery, and superstitions and varying beliefs, are rapidly narrated. The book is well illustrated.

Treasure Island.

This book is a romance of the sea, graphically told, and one which is sure to interest boys who are fond of recalling wild memories of the past. The name arose from the fact of its having a large hidden treasure, the proceeds of buccaneering. The place of concealment was known only to the mate of a pirate crew, and to him had been committed a chart of the island and its latitude and longitude. The possession of these led him to hide away in some lonely cavern on an unfrequented part of the coast. His encounters with some of the gang who discovered him, his death, and the finding of the chart in his sea-chest, are vividly and rapidly told. A ship fitted out for the island in order to recover the treasure was for the most part manned, unknowingly, with these desperate sea-dogs. A mutiny was inevitable, and the varied fortunes of the ship and the crew, and the ultimate finding of the treasure, are thrillingly narrated. This story is happily a picture of the past, and shows the advance we have made in humanity during the past hundred years.

Margaret's Enemy.

This is a story, profusely illustrated, with a dominant character of wilfulness and strength. The folly of cherishing evil propensities is vividly portrayed. The story ends well.

Pen's Perplexities.

An interesting tale, full of wise teaching and beautifully illustrated.

THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

Luther Anecdotes.

It is not for us to say how Dr. Macaulay finds his leisure hours, but we can say that he has used them profitably in this brief life of Luther. The leading events of the great reformer's life are put into an anecdotal, compact form by a practised hand.

Friendly Greetings.

This attractive weekly serial makes a goodly volume in its bound form. We do not know a better halfpennyworth for circulation in the homes of the poor. Each number is complete in itself and made bright with illustration. Thousands are scattered weekly through our Ragged Schools, and if the managers of schools generally were wise there would be thousands more.

The Tract Magazine

maintains its ground as a solid readable periodical for presenting all phases of Gospel pleading and teaching. The yearly volume would make a nice present.

The Pocket Book Almanack. Price 1d., or interleaved for memorandums, price 2d.

The Cottager and Artisan. Enlarged to 12 pages.

The Child's Companion and Almanack, *The People's Almanack*, and *The Sheet Almanack.* Price 1d. each.

These illustrated and interesting annual issues have all a genuine religious foundation, and are well worthy of circulation everywhere.

PUBLICATIONS OF G. STONEMAN, PATERNOSTER ROW.

Sunshine. Edited by the Rev. W. M. Whittemore, D.D.

Aims, and successfully, to justify its cheery title. Tale, poetry, picture, and advice are harmoniously blended to suit all tastes and classes of juvenile readers. The Christmas number is a capital pennyworth.

Stray Sunbeams.

The genial editor, Dr. Whittemore, shows in this little book how well he can throw rays of light on temper, trouble, selfishness, and the like.

Light and Help. Price 1s.

How consoling and how comprehensive are these two words! The light and help are given in Scripture texts and hymns and short appropriate meditations in bold type for the tried and sorrowing.

Bible Light.

A monthly serial, the promoters of which aim at distributing light on the sacred page, and affording a medium of information for seekers after the truth as it is in Jesus.

School and Home. An Illustrated (Monthly) Companion to the "Systematic Bible Teacher."

In these days of indifference and difficulty in getting poor children rooted and grounded in the truth, it is well to give every assistance to parent and teacher. This Mr. Green seeks to do, and we heartily wish success to his efforts.

SUNDAY SCHOOL UNION, OLD BAILEY.

The Child's Own Magazine.

This is a charming book with a pretty cover and well illustrated. It has a good story running through it. It cannot fail to instruct and amuse.

Celebrated Dunces. By Tom Brown.

To parents and teachers who have children of solid parts who develop slowly, this book is a thorough god-send. An excellent gift-book to so-called dunces.

Little Wide Awake. By Mrs. Sale Barker. Coloured Annual for Children. (Messrs. Routledge and Sons, Broadway, Ludgate Hill.)

It is only necessary to mention the names of Harrison Weir and Kate Greenaway to show the eminence of the illustrators. The various headings give hints of the fare provided—viz., "The Cat's Account of a Wild Beast Show," "Fairy Tales," "Tommy and his Toys," "Scenes in the Life of a Pug." Anything that passes under the name of Mrs. Sale Barker has a sufficient guarantee for the sweetness and light which are so essential in the teaching and interesting of children. The coloured pictures which abound will make them dance with delight.

The Rosebud Annual. (James Clarke and Co., 33 and 34, Fleet Street, E.C.)

A charming book for the nursery. There are two or three pictures on every page. If children's eyes are more learned than their ears, then they have plenty here to delight such scholarship, for every page is radiant with touches of the pencil; and as for fun, the letterpress sparkles like diamonds.

Messrs. Nisbet and Co. have issued—

Dusty Diamonds, by D. M. Ballantyne, in which phases of Ragged School work are interestingly woven into a most readable tale.

The Story of our English Bible can never be too often repeated. It is a grand element in the growth of the nation, and should be familiar to every child. This nicely got-up volume, from the pen of Mrs. Bayly, of "Ragged Homes" fame, will, we hope, advance her wished-for end.

The Voice of Jesus Day by Day. A useful little book for the sick or the sorrowful, containing brief chapters of profitable meditation interspersed with original hymns.

Stephen M. D., by the author of "The Wide, Wide World," is the story of a poor orphan boy and his early struggles. His love to his mother and his trust in God are beautifully narrated. A good book for home and school libraries.

Notices of Meetings.

NUNHEAD.

Nunhead is not without its ragged element. Mr. Fisher, in addition to his earnest labours as a city missionary, has felt impelled to do something for the poor children. Aided by his daughter and some voluntary friends he sustains a Sunday School, and in the winter season a Night School for elder children. Good accounts were given of these additional agencies for good at Mr. Fisher's anniversary recently held, when addresses were given by the Rev. Robert Dawson, secretary of the London City Mission; Capt. Mann, R.N.; and Messrs. Curtis and Kirk, of the Ragged School Union.

WATFORD RAGGED SCHOOL AND TOWN MISSION.

The winter entertainments for the parents were inaugurated in October by Mr. Kirk, of the Ragged School Union, who gave a magic-lantern reading of "Jessica's First Prayer." Mrs. King Smith again worthily superintends this pleasure-giving agency. Mr. Palmer, Mr. Carter, and other earnest workers continuing the Sunday School, Band of Hope, Gospel Services, &c.

LEICESTER RAGGED SCHOOL MISSION.

The anniversary services in connection with the removal of the mission to the premises in George Street were held on Sunday, 7th October.

On Monday a tea-meeting was held in the schoolrooms, followed by a public meeting in the chapel, presided over by Alderman George Stevenson.

The Chairman, in his opening remarks, expressed the pleasure it afforded him to preside that evening. The object of the Ragged School Mission, which was to extend the kingdom of Christ amongst the poorest and lowest, was one which must command the sympathy of every Christian man.

The Secretary, Mr. H. Lawrence, then read the following statement:—The material progress of the mission during the twelve months that have elapsed since our removal to these premises has quite equalled the expectations of its promoters. We entered the premises with a roll of 326 scholars in our Sunday School; we have now on the roll 553. The average attendance on Sunday afternoons was then 204, it is now 352. The numerous class-rooms, as we expected, have encouraged the attendance of older scholars. We have now eight senior classes, containing a roll of 113 young men and women. The ample room available for infants who meet in the chapel has also tended to increase their number. We have 120 on the roll at the present time. Our great want is more teachers for Sunday Afternoon School. We had 26 twelve months ago. We have now 33, but they are not nearly enough. By retaining our senior scholars in the school we hope, in time, to manufacture a portion of the teachers required (three classes are already thus

supplied), but the accession of more godly earnest men and women to our ranks would be a great boon. The Gospel Services held on Sunday evening in the chapel for adults have steadily increased in numbers. The Mothers' Meeting, Girls' Working Class, Bible Class, Band of Hope, and Library, which were in operation before our removal here, have all been continued as in former years. In addition to these agencies we have been able to commence the following new operations:—A system of tract distribution in neighbourhoods which appear to have been utterly neglected hitherto; nineteen districts have been formed, in which 404 houses are weekly visited by 29 distributors. A Flower Mission; 312 plants were distributed early in the year to be grown at the homes of the scholars; 119 were returned for exhibition at a flower show in August, and eighteen prizes awarded. Flowers are also provided to brighten the rooms at the Sunday School, and are afterwards sent to the homes of the sick, the aged, or the very poor. A Young Men's Mutual Improvement Association, three class-rooms provided with newspapers, illustrated papers, periodicals, books, chess and draughts, &c., are kept open every week night for the use of the members, and classes for improvement in reading, writing, &c., are also arranged. We hope this will be a great success, but as it is but a week old nothing can as yet be reported. A Penny Savings Bank has 108 depositors; thrifty habits are hard to learn in a Ragged School, but we are glad to say the Penny Bank is steadily gaining favour and patronage amongst the people. Financial: Debt remaining on purchase of property, about £1,000; annual working expenses of the mission, about £100; special fund for rebuilding the chapel, at a cost estimated at £500—subscriptions paid £133, subscriptions promised £55, total £188; sum still required for this purpose, £312.

Mr. George Holland, superintendent of George Yard Ragged School, London, gave a very interesting account of Ragged School work in the metropolis. It was a great mistake, he said, for people to think there was now no need for Ragged Schools, because the School Board undertook the education of the children. Ragged Schools were missionary agencies more than educational establishments, and their missionary character was not sufficiently understood. No Board Schools could possibly do their work. He was sometimes asked, "Is any good done by Ragged Schools?" He would answer, "No one who had had any experience in the work would need to ask the question." Many touching incidents that had come under his notice during thirty years' work in London were related by the speaker, in which the only restraining influence from theft and crime, the only spark of comfort to the starving and dying, was the remembrance of the teaching received in earlier years in the Ragged School. In his own work at Whitechapel during thirty years of labour many thousands of children had passed through the schools. Several were ministers of the Gospel with large congregations, others were missionaries and scripture readers. Some were in Canada doing well, and others nobly struggling at home to live honest, useful lives.

The other speakers were the Rev.

M. Reed, Mr. T. H. Lloyd, Mr. J. Pochin, and Mr. H. Lawrence.

HAMILTON PLACE.

Those who were present on Monday, 29th October, will have been delighted to find so merry a group of respectable young persons—formerly scholars — who had responded to the invitation of Mr. Reekie and his co-workers.

The room, which had been repaired, whitewashed, and painted, looked quite bright.

A goodly number of friends had come to amuse and instruct the young people, among whom was a former scholar at Britannia Row Ragged School, whose attendance there dated back some twenty years. He was now a teacher in a Sunday School. It was pleasant to learn that many of these old scholars were, in their lives, giving daily proof that the seed sown had fallen on good ground. Messrs. Johnson, Watson, R. J. Curtis, of the Ragged School Union, and others, took part in the proceedings.

KING EDWARD.

On Wednesday evening, 31st Oct., a conversazione was held in the large schoolrooms, for the purpose of bringing together the teachers in a pleasant reunion, in order that they might talk over matters, and to obtain, if possible, some extra assistance to meet the anticipated increase of scholars during the winter months. The schoolroom has undergone many transformations, but it has never experienced a greater change than it did last Wednesday. It resembled a handsome drawing-room, for a fine carpet covered the floor, perhaps for the first time; the walls were hung with tapestry, the windows were graced with long damask curtains, while flowers and statuary adorned the room at intervals, and here and there were flags of different nationalities, the handsome banner of the schools occupying a conspicuous position over the platform. Mr. H. R. Williams, the treasurer of the schools, presided, and among the many friends who were present were Rev. R. C. Billing, B.A., rector of Christ Church, Spitalfields; Rev. William Tyler; Messrs. Kirk and Curtis, of the Ragged School Union; Mr. Couldwell, of the Sunday School Union; Dr. Flack, &c., and a large number of ladies. The proceedings commenced with tea, after which the company reassembled, when a hymn was sung, and a short prayer given by Mr. Tyler. The chairman then called upon the Rev. Mr. Billing, who expressed his surprise at the transformation of the schoolroom, and his pleasure at receiving an invitation, and said that if he might give them a few words of advice, instead of an address, he should be still more gratified. In his opinion, there was no better school for teachers than Ragged Schools. Many things were required for a perfect teacher, the principal of which were sympathy, patience, and faith. The great work already accomplished in these schools sufficiently proved that they had many perfect teachers, and it must be a source of great gratification to them to see such a splendid reward for their patience and perseverance.

Mr. H. R. Williams said that he had been informed that the meeting had been most successful, as they had received the names of many ladies and gentlemen who had volun-

teered their services to assist in various ways in the Ragged School, and as they had now plenty of willing workers, he trusted they would be able to show a good result.

After some excellent remarks by the Rev. William Tyler, Mr. Charles Montague, on behalf of the teachers and himself, returned thanks to those gentlemen who had been good enough to lend them the various objects of interest that had contributed so much to their evening's enjoyment.

During the intervals of the speeches some capital sacred singing and recitations were given.

LIBRA ROAD, OLD FORD.

The annual meeting of this institute was held a short time since. The Report read was most encouraging. The work here would have dropped, through the withdrawal of the help from Mr. Seddon's church, but for the faith and zeal of Mr. Freeman and a few hearty friends, who not only find the means but do all the work. The chair was taken by the Rev. J. T. Finch. Mr. R. J. Curtis, of the Ragged School Union, and several others, took part in the proceedings, and were unanimous in saying that such an unobtrusive effort for Christ deserved the sympathy and help of Christian friends.

AGAR TOWN.

On Friday evening, November 23, a meeting was held at the new schoolroom in the Canal Road, King's Cross, for the purpose of affording the old friends of the Agar Town Ragged School and the present workers an opportunity of coming together to inaugurate a new departure in connection with the school. For some three years past, since the demolition of the old building in Chapel Street, Somers Town, the Sunday Evening School has been held in a neighbouring Board School, and here, in spite of somewhat adverse circumstances, several friends, under the superintendence of Mr. J. H. Wright, have laboured earnestly and perseveringly. In the spring of this year, however, the committee heard of a warehouse in the Canal Road which was to be let; and which, in conjunction with the Rev. Frank W. Dodd, the vicar of All Saints', Caledonian Road, they at once secured. This warehouse they have fitted up and furnished as a schoolroom at an expense of about £100, and it was in this new home, which is within a stone's throw of the site of the original school, that the pleasant gathering took place. Mr. G. L. P. Eyre occupied the chair. Speeches were made by Mr. Ballard, the first superintendent, Mr. Seare, a former secretary, Messrs. Curtis and Kirk, of the Ragged School Union, and other friends, old and new, and some pleasant intercourse was had by those connected with the school in days gone by, many of whom are now well advanced in years. This school, which was established about forty years ago, mainly through the exertions of Mr. J. G. Gent, is, we hope, about to renew some of its former prosperity and usefulness.

The Chairman, in responding to a vote of thanks, referred to the devotedness of Mr. W. D. Graham, the Treasurer, through whose active

and continued interest the school had survived so many changes.

LANSDOWNE PLACE, TABARD STREET (KENT STREET).

On Tuesday evening, the 13th of November, in response to an invitation issued by the teachers, the parents of the children attending the school in Lansdowne Place, Kent Street, met to take tea together. The schoolroom was crowded in every part, about 260 guests being present. After the tea a very pleasant meeting was held, during which some practical and earnest Gospel addresses were given, and these were alternated with some very effective singing by some lady friends. The chair was taken by Mr. John Wilson, the President, and formerly for many years superintendent of the school, and the principal speakers were Mr. Curtis, of the Ragged School Union, Mr. S. R. Atkins, of Salisbury, and Mr. Chamberlain, whose blending of song with speech was evidently very acceptable to the audience. An opportunity was taken before the close of the meeting to explain to the parents the arrangements that have been made for the entertainment of their children on week-day evenings during the winter season, and to invite them to attend some of the meetings. It is satisfactory to be able to state that this old-established Ragged School is at present in capital working order, the Sunday School and all the week-day meetings being well attended. The supply of teachers, too, is encouraging, although there is plenty of work to do if more help were forthcoming. There has been a temporary lapse of the Band of Hope through lack of a conductor, but this want has now been supplied, and the meetings will be resumed immediately with a very good prospect of success.

LOWER PARK ROAD, PECKHAM, WORKING LADS' INSTITUTE.

The first annual meeting of this Working Lads' Institute was held at the schoolroom on Monday evening, the 26th November, 1883. After a bountiful tea, the chair was taken by Mr. A. W. Parsons, the hon. secretary of the schools and president of the institute. The proceedings commenced with singing and prayer. Mr. Sanders, the superintendent of the Sunday School (in the absence, through illness, of the institute secretary, Mr. C. J. Allsop) read the annual report. From this it appeared that the institute, which at present is open on two evenings a week, has for its object to provide a place where working lads of the neighbourhood may be supplied with innocent recreation and good and useful reading, the higher object being to bring the lads under Christian influence. A year ago fourteen lads enrolled themselves, the numbers had now increased to forty-one. Chess, draughts, dominoes, and periodicals are provided. Horizontal and parallel bars have been erected, two clubs for cricket and swimming have been formed, and a Penny Bank established. Five entertainments had been given at a charge for admission of one penny to non-members. These had been well attended. Coffee and cakes are supplied at a small cost. The meetings close with a quarter of an hour's service, consisting of scripture reading and prayer, and although the

attendance is voluntary the greater number remain.

After a short address by Mr. Parsons, the Rev. R. O. T. Thorpe, M.A., vicar of Christ Church, Camberwell, took the chair. He urged the lads to go to work and increase their numbers, so that it might become necessary to raise funds for a larger and more suitable building. He also said that steps were now being taken to form a Girls' Institute.

Mr. Kirk then addressed the lads. He won their attention by his earnest and appropriate remarks, which touched upon manners, morals, and religion, embracing the interests of time and eternity.

NELSON STREET.

The Parents' Annual Tea Meeting took place recently. About 200 attended. Mr. Wyndham A. Bewes presided, and addresses were given by Mr. Bayliss, a blind scripture reader, Captain Charlton, and other friends.

The Quarterly Girls' Tea for former scholars was held on Monday, December 1. The girls are for the most part in domestic service, and these meetings are found of value in promoting their welfare. Some words of advice were given by Messrs. Parker, Drew, and Kirk, and these were interspersed with cheerful singing. The present of a useful garment from the Dorcas Society brought the gathering to a pleasant conclusion.

FALSTAFF YARD.

The annual meeting was held on Monday, 3rd December. The secretary read a most interesting report of the glorious work carried on here, giving in detail the various operations, which are: Sunday Schools, Week-night Schools, Bible Classes, Mothers' Meetings, and Adult Services, a leading feature of which is the Open-air Service carried on all through the year. Blessed results have accrued from the work amongst the young and old. Those who have given themselves to the Lord have given themselves to His work. Messrs. Jefferys, Cook, Dixon, R. J. Curtis, of the Ragged School Union, and others, took part in the proceedings. The children sang and recited during the evening.

GOLDIE STREET MISSION, OLD KENT ROAD.

An interesting gathering of friends, old and new, with the senior scholars, took place on Wednesday, December 3. The Rev. W. A. Essery presided, and Mr. Richard Turner, secretary of the Pure Literature Society, gave a brief history of the school, which he founded twenty-four years ago. He knew of many scholars who had benefited; two were secretaries of benevolent societies, and others were occupying good positions in the commercial world and in the colonies. Mr. Slimmon, the superintendent, reported upon the present work, and speeches were made by Mr. John Kirk, of the Ragged School Union, Mr. Rowe, the treasurer of the mission, and others.

OLD PYE STREET, WESTMINSTER, YOUTHS' INSTITUTE.

The annual meeting was held on Tuesday, December 4. The chair was taken by Sir Robert Carden. An interesting report was read by Mr. Payne.

During the year the religious and educational classes had been attended with good results; £14 was given away in prizes in sums of two, four, and six shillings. The institution had become signalised for its success in the game of chess; some of its feats of skill being thought worthy of a place in some of the newspapers. Swimming is also much encouraged, Mr. Harrison giving a medal, and Sir Robert Carden a money prize, which are always claimed by successful competitors.

The Rev. W. H. G. Mann, Professor Leone Levi, Mr. J. Kirk (Ragged School Union), and others, addressed the meeting.

BARKING.

A most important work is being carried on in this town in a quiet and unostentatious manner by a few of the inhabitants who take Sunday after Sunday a large number of street Arabs and outcasts to this place and speak to them words of kindness. Hitherto the good that has been done by these Ragged Schools has not been recognised to the extent it should have been in this place, and in order to bring the matter more fully before the notice of the inhabitants a tea and public meeting was held on Wednesday evening, November 14. Tea was served up in the Congregational Schoolroom, and about sixty sat down to partake of the social cup. After tea an adjournment was made to the chapel, where a public meeting was held, under the presidency of the Rev. Thomas Davis, who was supported by the Rev. W. B. Hobbling, Rev. J. Carter, Mr. Groom (from the Girls' Flower Mission, London), and Mr. Curtis (of the Ragged School Union). Mr. E. R. Cook wrote regretting his inability to attend, and enclosed a donation of £2. The treasurer, Mr. Firmin, next read the annual report and balance sheet, which briefly showed that there were about 180 children in connection with the school, but that teachers were badly needed. The financial statement showed the receipts to be for the past two years £56 12s. 2d., and the expenditure £52 1s., leaving a balance in hand of £4 11s. 2d.; the balance, however, would be speedily exhausted by an expenditure of about £12 on new rooms which had just been taken for school purposes at the Town Quay.

Mr. J. Young, one of the superintendents, addressed the meeting, recapitulating at some length the work of the mission in the town, which was at present carried on at the Temperance Hall, King's Road, and the Mitre Coffee Palace, Town Quay. The children they endeavoured to reach included costermonger boys, and the sons and daughters of showmen who paid their visits periodically to Barking. His experience was that these children were better fed than taught, but they instructed them in morality and Christianity, and also taught them to be thrifty. He also spoke of the difficulties they had to encounter in their work. Mr. Groom, Mr. Curtis, of the Ragged School Union, Rev. W. B. Hobbling, and Rev. J. Carter, made powerful speeches on behalf of the school.

MILLWALL JUVENILE MISSION.

The third anniversary meeting of this mission was held October

30th, 1883. Mr. Curtis, of the Ragged School Union, kindly presided. After opening by praise and prayerful supplication, the secretary read the report, which showed how the Lord had blessed the humble efforts of His servants in the rescue of precious souls by prayer and work, which consisted of Sunday Morning Prayer, 10 to 11; Classes from 11 to 12 o'clock; Afternoon School and addresses; Evening Open-air, 6 to 7; Children's and Adults' Service, 7 to 8; Evening Prayer and Enquiry Meeting, 8 to 9; Night School on four evenings weekly, average attendance 45. Bible Classes for Adults and Senior Scholars, Juvenile Christian Band, Band of Hope, and Prayer Meeting. Every evening is occupied. Tracts are distributed in the neighbourhood by a devoted convert of the mission. Income for the year ending October 30th: Donations, £12 10s. 6d.; weekly subscriptions by the workers, £13 14s. 11d.; collections, &c., £4 4s. 5d. Total, £30 9s. 10d. Expenditure, £33 15s. 8d. Debt, £3 5s. 10d.

Mr. R. J. Curtis said a few encouraging words, and then called on Mr. Fail, of the Poplar Ragged Schools, who, in addition to some telling words, brought his remarks to a practical issue by presenting the committee of the school with 15s., which will enable them, through the joint kindness of the Ragged School Union and the Tract Society, to obtain the nucleus of a good School Library. Messrs. Conn, Warner, and other friends addressed the meeting. This is an institution conducted by working men, who largely support it, the Ragged School Union coming in from time to time to supplement any deficiency.

KINGSLAND AND SHACKLEWELL.

The thirty-fifth anniversary of this Ragged School was held on Tuesday, December 11. The Rev. Dr. Aveling presided. The report, read by Mr. Day, showed a large amount of work done. Very creditable specimens of fretwork, &c., done by youths in the institute, were exhibited. The year closed with a debt of £29. Addresses were given by the Revs. Latimer and Johnson, also by Mr. Kirk, of the Ragged School Union, Mr. Hoon, the superintendent, and others.

HACKNEY.

Tuesday, December 11, was a grand day in connection with the Hackney Juvenile Mission and Ragged Schools, Bruce Hall, Lyme Grove, St. Thomas's Square. For some twelve years this good work has existed, and it has been the heart's desire of Mr. Newman, the founder, to have a permanent and fitting place in which to gather the waifs and strays of the locality. This has been accomplished, and on Tuesday evening the new hall, capable of accommodating 800 children, was opened by the Right Hon. the Lord Mayor. The late Mr. Knight, an old veteran in every good work, with his excellent son, Mr. A. A. Knight, have contributed largely to bring about this happy consummation. The room was crammed, and hundreds were unable to gain admission. Mr. Newman has been helped also by them in the various beneficent works that are carried on for the children and their parents. The Lord Mayor was supported by Sir Robert Carden, M.P.; John Holmes, Esq., M.P.; J. D. Link, Esq.; A. A. Knight, Esq.; Rev. W. Tyler;

Rev. Dr. Sedden; R. J. Curtis, of the Ragged School Union, and others, who took part in the proceedings.

RADNOR STREET BAZAAR.

The educational efforts in connection with the Wesleyan body have never displayed themselves to more advantage than in connection with the schools at Radnor Street, City Road, which have been in existence for more than eighty years. It was feared that the planting of two or three Board Schools in the neighbourhood would endanger the existence of their Day Schools; but the friends, knowing the importance of having the children entirely under their care, so as to thoroughly indoctrinate their minds with the truths of the Gospel, made some special efforts in order to sustain them. The work, Sunday, Week Day, and Ragged, grew so rapidly as to render the old building too strait for the operations. A site was secured in Bath Street, over against the Eagle Tavern. There a large building for school and mission purposes has been erected. The bazaar recently held to aid the object produced over £400. The work is largely indebted to the long and unremitting labours of Mr. Gabriel.

OGLE MEWS NURSERY.

Monday, December 17, was a memorable day in the history of this institution. The operations have hitherto comprised Day and Sunday Schools, Penny Bank, Library, Mothers' Meeting, Youths' Institute, &c. But the enterprising friends, amongst whom Mr. Unit is chief, felt that in order to give completeness to the work some provision should be made for babies, in order to relieve poor mothers who go out charing, &c. The work entered upon has been brought to a glorious close. The undertaking involved the adding another storey to the building, besides other structural alterations. The cost, some £600, has been met in a most unusual manner. Lady Knight collected over £120; the congregation of the Rev. Sholto Douglas contributed over £200; and a Bible Class, consisting of young ladies in houses of business in Regent Street, raised nearly £130. Sir Robert Carden presided. After the reading of a report by Mr. Pitts, Sir Robert and Lady Knight proceeded to the door of the Nursery, where a key was handed to the lady, who opened the door, inspected the cots, one of which had been given by her, and returned to the upper room, where a large number of ladies and gentlemen were gathered, and then Sir Robert Carden, on behalf of Lady Knight, declared the Nursery open. Some twenty cots are already provided, and the new work will greatly enhance the usefulness of this institution. The speakers were: Sir Henry Knight, Rev. Sholto Douglas, Rev. W. Williams, Mr. G. Holland. The Ragged School Union was represented by J. H. Buckingham, Esq., of the Committee, and the secretaries, Messrs. J. Kirk and R. J. Curtis.

Mr. Geo. Thos. CONGREVE'S NEW WORK ON

CONSUMPTION, CHRONIC BRONCHITIS,

COUGH, and OTHER CHEST DISEASES.

POST FREE for 6d., or LARGE EDITION (bound in cloth), 1s. 3d., from ELLIOT STOCK, 62, PATERNOSTER ROW, or from the AUTHOR, COOMBE LODGE, PECKHAM, S.E.

The following REMARKABLE CASES are selected from the EIGHTH SERIES, which have been appearing

ONE EVERY WEEK IN THE WEEKLY PAPERS.

REMARKABLE CASE of BRONCHITIS and BRONCHIAL ASTHMA.

EXTRACT from the LETTER of A—— D——, a DISSENTING MINISTER in the NORTH, to MR. CONGREVE, *bearing date September* 27, 1883.

[*This patient, who does not wish his name and address to appear in print, says: "You may show them to any inquirer, and I will confirm my statement if needed."*]

"I had a constitutional tendency to asthma from a boy. . . . . Roughing it in the colonies, I became subject to severe pains in the chest, and left for England with a sensation of great tightness and difficulty of breathing. . . . Arriving in the old country I found myself continually catching severe colds. These became bronchial in character, and accompanied by that peculiar whistling with which asthmatics are familiar. The chest was so painful, and breathing so difficult, that when I awoke in the morning I felt as if I would like a knife to make an incision and let out the air. Soon I had miserable nights also. I consulted five doctors in all, and not one gave me a hint which was of the slightest use. They told me I must leave the country, for this climate would never do for me. I reluctantly prepared to leave, and had arranged for my passage, when I caught my eye on your name, and the mention of your treatment, in Mr. Spurgeon's Almanack. I sent for your book, and was convinced; and, in short, I determined to give your medicine a trial.

"At this time *I was suffering from a violent Cough*. I had an engagement to preach on the Sunday, and was in terror at the prospect. I endeavoured to get a Postal Order to send you, but it being Saturday the office was closed. I was successful, however, in obtaining a small bottle of your medicine of a druggist. I took two doses that night, and three the next day. Such relief was experienced that, returning by the train, I found myself saying, 'Eureka!' (I have found it). All thought of leaving England was from that day abandoned.

"I do not mean to say that I was instantly cured. The process was gradual. The early awaking in the morning, and tightness of chest, day by day vanished. In six months I considered myself cured; but, catching a chill, I was again threatened, but in a month was better. Then I entered again on the regular work of the ministry, and for a long time now have had no trouble with the disease. I keep your medicine by me, and sometimes take a dose when threatened with cold, or on Sunday, to give me a good voice.

"I owe my deliverance from this terrible disease, and my restoration to usefulness, under God, to Mr. Congreve's medicine. I perform full Sunday work, and walk daily for miles in all weathers, and suffer no inconvenience."

CASE of a WELSH INDEPENDENT MINISTER.

Rev. J. P. DAVIES wrote me in December of last year. He had suffered long with frequent spitting of blood, pains in the chest, and other symptoms. He continued under my advice until June, his strength increasing, cough diminishing, and general health steadily improving.

September 27 he writes:—"I am glad to inform you that I have enjoyed splendid health. I got cold, however, last week, through getting wet to the skin, and have consequently had a slight relapse."

In a fortnight afterwards he writes:—"I have recovered from the relapse. There is something beyond imagination in your medicine. For 10 months before I consulted you I could hardly preach. Now it is a comfortable and easy thing.

"I am telling the Welsh papers that you are known to most of our leading ministers, and I shall feel it my duty to assist you in any way that I can.

"*The Farm, Deri, Cardiff.*"

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Times of Consultation, Tuesday, Thursday, and Saturday Mornings only.

(*Continued from opposite page.*)

General Fund—(*continued.*)

	£	s.	d.
Martin, Miss, collected by (continued):—			
Miss Kemble . . .	0	5	0
Miss Martin . . .	0	10	0
Miss Mathingly . .	0	5	0
Mason, W., Esq. . .	0	5	0
Maynard, T. P., Esq.	1	0	0
McLellan, Jas., Esq. .	2	10	0
Mello, J. A., Esq. . .	2	2	0
Millard, W., Esq. . .	0	5	0
Milligan, Mrs. . . .	0	5	0
Millward, Mrs. . . .	0	5	0
Monogram (Cirencester)	0	5	0
Moody, Miss S. . .	0	19	0
Moore, Rev. Dr. . .	1	0	0
New, E., Esq. . . .	0	2	10
Newcome, Mrs. . .	0	10	0
Norton, Miss . . .	1	1	0
Oldfield, Miss E. . .	0	5	0
Parker, Mrs. S. H. .	0	5	0
Parry, Miss A. K. .	0	10	0
Patterson, W. J., Esq.	2	0	0
Payne, C., Esq. . .	0	10	0
Peacock, Mrs. R. B. .	1	0	0
Peart, H. B., Esq. . .	1	0	0
Peele, Mr. & Mrs. . .	3	0	0
Pelly, Raymond, Esq.	2	0	0
Penny, Mrs. H. . .	2	2	0
Percival, Stanley, Esq.	1	0	0
Peter, Mrs.	1	0	0
Pickering, Rev. J. B.	1	0	0
Pidcock, Uhas., Esq. .	2	2	0
Pitman, F., Esq. . .	1	0	0
Plant, G. T., Esq. . .	0	10	0
Pope, Mrs.	1	1	0
Port, Mrs.	1	10	0
Powell, N. J., Esq. .	1	1	0
Price, Mrs. Admiral .	1	0	0
Prince, Miss (bequest of the late Thomas Prince, Esq.) . . .	5	0	0
Ram, Mrs. L. A. . .	0	10	0
Rattenbury, Mrs. . .	1	1	0
Ray, Mrs.	0	5	0
Ray, Rev. G.	10	0	0
Riddell, Mrs	1	10	0
Risdon, Miss. . . .	0	5	0
Robinson, Miss . . .	0	1	4
Rogers Bros.	3	2	0
Salt, Messrs. T., & Co.	2	2	0
Salters, The Worshipful Company of . .	5	5	0
Saul, Miss, per C. Montague, Esq. . .	3	0	0
Say, Miss	0	10	0
Sherlock, C. C., Esq. .	1	1	0
Slator, Hy., Esq. . .	0	10	0
Smith, Mrs. Cath. . .	1	0	0
Smyth, Mrs. A. M. .	0	10	6
Snashall, Mrs. E. . .	1	1	0
Stalnes, H., Esq. . .	1	1	0
Statham, Miss . . .	1	1	0
Steedman, Miss. . .	10	0	0
Stericker, Walter, Esq.	5	5	0
Sutton, Miss	1	1	0
Sutton, Martin H., Esq.	1	1	0
Thompson, Miss . .	0	5	0
Thorp, Rev. Jno. . .	0	10	0
Trendell, Mrs. Mary .	5	0	0
Tynte-Kemys, Colonel	2	0	0
Wilson, Lady . . .	2	2	0
Waites, J., Esq. . . .	1	1	0
Waller, Miss. . . .	0	5	0
Warren, Mrs. . . .	0	5	0
Wastell, Miss M. . .	0	10	0
Western, Mrs. . . .	10	0	0
Western, E Y., Esq. .	1	1	0
Wheeler, Mrs. . . .	1	1	0
Williams, Mrs. J. B. .	2	3	6
Wilson, Mrs. B. S. . .	0	5	0
Woodhouse, A. J., Esq.	2	2	0
Wright, Mrs. W. . .	1	11	0
W. S.	5	0	0
Wyld, Miss	1	1	0

Special Fund.

A Special Case.

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